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"Several pleasant things happened to us this day. The Lord sent five people to our house, to inquire after and to hear the gospel. We met them all in one room, as we came out from prayer in the other room. Putting aside my breakfast, I, with far more comfort than a breakfast could afford, spoke to them the word from the beginning, and proclaimed the salvation of God through Jesus Christ, till they were much moved. This took up about an hour and a half. They afterwards came to me in brother Ward's room, heard more, took some books with them, which they earnestly desired; and in the evening went towards home. In the afternoon, while we were at dinner, five more came on the same errand: and as brother Carey was going to Ishwara, they desired to accompany him; but instead of going thither, they persuaded him and brother Marshman to go aside into a village, where the

*mandal* and the people would be very glad to hear them. He went, and found the *mandal* with the book of Matthew which I had given him. . . . In the evening, I preached under the great tree, where brother Ward and Felix [Carey] came, with a similar intention. Presently after, brethren Carey and Marshman came up: so now, having all gone out apart, we came together, relating to each other, with great joy, how good the Lord had been to us. We now bent our way homewards rejoicing; but as we came near the market-place, we were all arrested various ways by questions. Ward and Felix were engaged with one party, Carey and Marshman with another, Brunsdon and myself with a third; disputing, inquiring, denying, confirming, for some time; and then we took leave, and went home. This has been a blessed day."

Mr. Ward's journal supplies us with another interesting occurrence on this day, which must be mentioned here. He writes, "After dinner we discussed the case of one of brother Thomas's servants, whose name is Fakir, who has engaged with him in prayer, has heard the word with a tender mind for twelve months, appeared a man of integrity during that time, and declares his belief in Christ, and renunciation of the Hindu worship. He says, he will now delay no longer to put on Christ." We shall see more of Fakir's case hereafter.

On Friday, the 7th of November, Mr. Thomas wrote, on the river Ganges, "I am amazed at the abundant grace and goodness of God towards me. My cup runneth over. 'One thing is needful:' that I have got. I have got the needful. Worldly men know what it is to have the worldly needful: give them 'the needful;' and though they have neither house, home, clothes, servants, horses, tables, nor chairs; yet if they have 'the needful,' it answers all the rest. Those who have Christ's needful,

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proof that the prayers and sighs of the missionaries and their supporters had not failed to enter into the ears of the Lord of Sabaoth. Blessings were already on the way for them. "They looked unto Him, and were lightened; and their faces were not ashamed." But let us proceed with our narrative, which now relates to a period concerning which we have unusually ample information in the journals and letters of the missionaries. We can find room for a few extracts only.

On the 10th of October, 1800, Mr. Thomas arrived on a visit at Serampore, and on the 12th he made the following entry in his journal. "Yesterday, after having read a small pamphlet, giving an account of the revival of religion in different parts of America,\* and being now come into the assembly of saints, I was so much affected in family prayer, that I could not proceed. I had been very carnal in my affections all the way down, and neglected prayer, because of the inconvenience of the place, apparently; but really through that depraved inclination to neglect, rather than perform, which catches at every little excuse. I dearly repent of it now. On hearing of the outpouring of the Spirit in America, it became very desirable to me, that the Lord should remember us; and it appeared necessary also, and most exceedingly so to me, the vilest of all. I longed for the outpouring of God's Spirit, and did ask for it believingly, especially at night, for an hour and more together. About midnight I was enabled to pour out strong cries and supplications to God. This morning . . . proposed a prayer-

meeting to be held weekly, on every Tuesday morning, for a blessing on the work of the mission."

Here we have an account of the awakening of that spirit of prayer, which Mr. Thomas so remarkably manifested afterwards, and which he seems to have been instrumental in communicating to his brethren; so that in the events of this and the following months we have an instance of the holy importunity whereby heaven itself may be taken by storm. It is pleasing, too, to observe that Mr. Thomas was the means of establishing that weekly morning prayer-meeting for the mission, which has been held at Serampore ever since; though the day has long been changed from Tuesday to Thursday. Who can estimate the blessings which have resulted from that one weekly meeting for prayer, continued without interruption throughout fifty and three years!

On the 15th, we find in his journal an instance of the severity of his self-examination. He writes, "Felt a little mortified at being contradicted last night; for which I have endeavoured to humble myself before God. May that positive way of speaking, which is so odious and offensive to me in others, be never any more found in me! May thy grace teach me to speak humbly, diffidently, cautiously, and slowly, in all doubtful matters; and boldly and meekly in all certain and revealed truths. Lord, how great is thine anger, when thou dost let us alone, and we go quickly down to hell! Let me speak to the infinite Majesty of heaven and earth! If it please thee, O Lord, send me help; if not, direction. How shall I behave? What shall I do? How shall I walk through all these, so as to please and glorify thee? Thou hast made me glad with the light of thy countenance; and now be thou my All, my Guide, my Deliverer, my Refuge,

\* Dr. Carey's copy of this pamphlet now lies before us. It was sent from New York by Mr. Williams, a baptist minister there, by Captain Hague. Its title is, "Glorious News! a Brief Account of the late Revivals of Religion in a number of Towns in the New England States, and also in Nova Scotia, &c, &c, Philadelphia: January, 1800."



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have all, and enough. In this world all things are working together for their good: in the other world their Saviour prepares a place for them. . . . In my boat I was much enlarged in speaking the word of God to a sircar and others." . . . The journal proceeds:—

"Serampore, November the 9th, [Sunday.] This morning a woman was burnt alive with the body of her husband, a little below the mission-house. This is the second I have seen on this journey. The brethren went, and expressed their abhorrence; but they were not permitted to come near. In the afternoon we crossed the river, and soon gathered a congregation of about two hundred people. They paid much attention to the word, and in prayer." In Mr. Brunsdon's journal it is said that the gospel had never been preached in this place before.

On sabbath day, November the 16th, Mr. Thomas writes: "Heard brother Carey, with much pleasure, and many tears. 'Ho, every one that thirsteth!' &c. Under this discourse, the Lord showed me anew his own greatness; also the vanity of the creature and the exceeding worth and glory of the gospel: here I tasted of the wine he spoke of, and enjoyed much consolation. I went to hear with prayer, and came back with thanksgiving. Went over the water again, with brother Brunsdon and Felix, and I had a blessed time of it. The daily question after dinner, which I at this time proposed, was much blessed to me: *viz.*, 'Of what importance is it to us as missionaries, to give no offence in anything; neither to one another, nor to the Hindus, nor Musalmans!'"

Under date of the 18th we find an interesting entry:—"Came with brother Carey to Calcutta. We amused ourselves as we went along, by calculating the number of hopeful characters now in Bengal; which we found had increased from *six* to *fifty-six*, in about

seventeen years. According to this proportion, there would be near a million of souls converted to God in Bengal in the space of a hundred years."

On the 21st also, Mr. Thomas was at Calcutta, and we have in his journal a striking example of his restless, sore anxiety for the heathen. The journal records: "Went to Kidderpore. In my way thither I saw a multitude of people passing and re-passing, and was deeply affected with a sense of their perishing condition, so that I could not endure to go on. I stopped the palanquin, got out, addressed myself to one of them, and spake fervently of the wrath to come, of the wretched refuges of man, of lying *pujas*, flattering *shastras*, and the word of the living God, who now commands all men every where to repent. After collecting about two hundred people, I prayed, and departed. But the palanquin being crowded by those who had just heard, and others who, on their report, wished to hear, I got out a second time, and addressed them again with much fervency. Blessed be the Lord for this!"

The object of this visit to Kidderpore was, that he might see Mr. Burney, "youngest son of the celebrated Dr. Burney," who had been one of the earliest fruits of his ministry in Bengal, about the year 1787, and who had succeeded the Rev. David Brown as head master in the Upper Orphan School at Kidderpore, in 1795. It was a source of exquisite delight to Mr. Thomas to see this his early convert walking in the truth. He wrote in his journal: "Was glad to find a man, after fourteen years' standing, all alive, strict and conscientious, deeply humble, swift to hear, rejoicing in Christ Jesus, having no confidence in the flesh. Rejoiced to hear that he expounds, with prayer, the word of life to all the children under his care; and that one of them, now



gone to Patna, had been found in secret, praying, and gave other consistent reasons to hope that his humble labours among the children had not been in vain in the Lord. . . . After about two hours' fervid, soul-renewing communications with Mr. B[urney], I departed."

The reader will be pleased to know that "Mr. Burney ever retained the most affectionate regard for Mr. Thomas under every vicissitude of circumstances," and that he again and again "acknowledged that he regarded him as being, under God, the author of all his happiness in future life." He continued his useful labours in the school until February, 1808, when illness compelled him to visit Rangoon. There, after a few days, he died, at the residence of Messrs. Chater and Felix Carey, the baptist missionaries, in joyful confidence in Christ. As he was one of the first fruits of Mr. Thomas's labours, we may add here a reference to him, by the late Mr. Penney of the Calcutta Benevolent Institution. He wrote of Mr. Burney thus:—"To say that he was the means of the conversion of a hundred persons would be saying too little." It is delightful to trace such an illustrious instance of Christian usefulness to the labours of the first baptist missionary in Bengal.

To return to the journal:—on Tuesday, November the 25th, Mr. Thomas delivered an address at the morning missionary prayer-meeting, taking the Lord's Prayer as the subject of his remarks. In the evening, his servant Fakir, who continued to give evidence of real conversion, was examined by the brethren composing the church at Serampore, and having given them full satisfaction by his conduct and replies, his baptism was decided upon. It was arranged to take place as soon as he had fetched his infant child, who had been left with his heathen relatives in Birbhum. Ah, those delays for domestic

arrangements! how often have they dashed the cup of success from the lips of the missionary!

On the 26th, an event took place which we must look upon as an answer to the many fervent supplications which had been addressed to the throne of grace. Mr. Thomas narrates it thus: "Was sent for, to set a man's arm, a Hindu. Found it to be a dislocation of the shoulder, and with the assistance of brethren Carey and Brunson, I reduced it; and then preached the gospel to him, and to all that were in his house. He complained of being a sinner, a great sinner: and with many tears cried out, 'Save me, Sahib: save me!' I directed him to Jesus Christ, and continued my discourse about an hour."

Little didst thou think, long-tried and wearied servant of God, that now at length thou wast casting the precious seed into good ground, where it would quickly spring up and bring forth fruit a hundred-fold! Yet so it was; this poor Hindu was Krishna Pal, the first baptized native convert of the mission in Bengal.

On the morrow Mr. Thomas, accompanied by Fakir, departed for Birbhum, preaching in various villages and towns as he travelled up the river. As a specimen of these labours we extract from his journal the account of a single day. "November 30th, Guptipara—This place is crowded with brahmans and pandits. Before I had well breakfasted, several of them came down to the boat, to see and hear me. I went up with them, taking the book of Matthew back again, [which had been given to the people the day before, but then returned by them,] and talked with them all the way. They conducted me to the house of their great pandit, whose name is Tarka Bagish, an elderly and learned man. I found him much more ready to speak than to hear. Men, women, and children; Brahmans

and Sudras, assembled all around; and we began to debate as follows:—

“*Pandit*.—‘God is in every thing, and every thing is God’s: therefore every thing is God.—You are God; I am God.’”

“*Missionary*.—Oh, fie, fie, *mahashai*! Why do you say such words? All the clothes on this body are the Sahib’s, and that hat is Sahib’s: therefore, ‘throwing down my hat, that hat is Sahib! No, *mahashai*! You and I are dying men: but God ever liveth!’”

“*P*.—‘But God is every where, is he not? and in all?’”

“*M*.—‘Yes: he is every where, and in all; but not in all alike. He is in the wicked: but not by an impartation of his holy nature. God is holy; man is unholy:—God is true; man is false, in his way and in his heart. But where God is, by the communication of his holy nature, that man becomes holy, just, and true, after his measure.’”

“The pandit now listened with great eagerness, and all the rest, while I proclaimed, *One God, one Saviour, one way, one faith, and one caste*, without or beside which all the inventions of men were nothing. After noticing some of the prophecies, the resurrection of Christ, the descent of the Spirit, the resurrection of the dead, the future judgment, heaven and hell, and the universal spread of the gospel before the end of the world, I left them; and they were glad enough to take the book now. The pandit promised to read it; and I came away, calling upon God to be with them, whenever they should meet together for that purpose.

“In the evening I crossed the river and went to a famous place called Santipore, about three miles distant. I went in my Bengali dress; but I heard the people say, ‘He is come in Bengali dress, lest we should be afraid of him!’ I preached to a large congregation at the entrance, gave them books, prayed

with them and departed. Another congregation had assembled at the *kachhari*, consisting chiefly of young people; and I preached to them also. I went forward to the colleges; but not finding the teachers there, I returned to the *kachhari*, assembled another congregation, and preached till I was quite exhausted with fatigue. Having been three hours on my legs, I sat down to rest under a very large tree just out of the town: but near three hundred people assembled to hear me, and I preached again, prayed, and departed. In the course of the day, one of the Brahmans invited me to dinner: but Fakir, my Hindu servant, received the invitation, while I was preaching, and answered, “No.” I would gladly have gone; and should have had an opportunity of teaching them how to eat and drink to the glory of God. I hope that near a thousand souls have heard the way of life this day. Blessed be the name of the Lord.”

From the last paragraph it will be seen that Mr. Thomas sometimes adopted the Bengali costume. He did so with a view to obviate that dread and suspicion which too often prevent the natives of Bengal from giving ear to the message of a European missionary. It is clear that he must have spoken Bengali well, to be regarded by the people as one of themselves. Few persons could do as he did, without exposing themselves to the ridicule of their hearers.

On reaching Mr. Thomas’s house at Etinda, about four miles from Supur, Fakir proceeded, as he said, to fetch his child, and promised to return in three days. Alas, he returned no more; and another name was added to the already long list of Hindus and Musalmans, who, after fairest promise, had proved themselves to be “not fit for the kingdom of God.” Mr. Thomas returned to Serampore without him. Throughout his journey down, he con-



tinued "labouring incessantly in the work of the mission," but something urged him onward, and he rejoined his brethren on the 17th of December, instead of the 20th, as he had planned. On arriving, he found Mr. Brunsdon ill with putrid fever, and earnestly longing for him. Brunsdon wrote afterwards: "I had almost a persuasion that by means of him, I should recover. Here the hand of the Lord was remarkable. . . . When he arrived, which was on Wednesday afternoon, he said, 'Now I know why I was to hasten down hither!'" The vigorous means used by Mr. Thomas were blessed: Mr. Brunsdon's life was prolonged for a few months, and he was permitted to behold the wonders of divine grace which were now ready to appear.

We must quote here an account of the missionaries at Serampore, sent by Mr. Thomas to a friend in America, in a letter dated December 21st, 1800. He says, "Brother Fountain was called away from us a few months since, and brother Grant about a year ago. But there remain now. . . the indefatigable Carey, a man made on purpose for the work; Mr. Marshman, a good scholar, a circumspect Christian, a diligent, persevering man, with a soul easily put into motion by every fresh view of the abominations and perishing condition of the heathen, on one hand, and by every ray of hope of their salvation by any mean, on the other;—Mr. Ward, a printer, a regular warm Christian, zealous without enthusiasm; a man of a circumspect walk, with a care of souls upon him; a man acquainted with the fulness and freeness of sovereign grace, and the efficacy of appointed ordinances; one that ploughs, sows, and harrows, without forgetting the rain and the sun; and one that remembers the rain and the sun, without forgetting to plough;—Mr. Brunsdon, a man of a warm heart, lively feelings, good natural abilities,

laborious and very promising;—lastly, one John Thomas. This man has one ground of hope at the very opening of that text, 1 Corinthians i. 28. 'And base things of the world, and things which are despised, hath God chosen. . . to bring to nought things that are.'" From the same letter it appears that Mr. Thomas had now relinquished the secular employment he held in Birbhum and was free to labour without hindrance in the mission. Thus he says of himself and his brethren, "Now we are more disengaged than ever from all other concerns, and every hand is employed in the mission work only."

Krishna Pal, whose arm was set on the 26th of November, never forgot the events of that day when, in his own words, "the love of God, the gospel of Jesus Christ, was made known by holy brother Thomas." He had been in frequent communication with the missionaries at Serampore ever since, and he gave them reason to hope that he had received the truth in the love of it. After his return, on the 20th of December, Mr. Thomas wrote, "As to Krishna, it is a cordial to hear him speak. 'I shall never,' says he, 'forget the words I heard that day:—the day he dislocated his arm;—'how they softened my heart! I am a great sinner, Sahib: but I have confessed my sins, obtained righteousness of Jesus Christ, and I am free!'" Gokul also, a friend to Krishna, who had been present when Mr. Thomas paid his visit of mercy to his house, believed the gospel; and on the 22nd of December, both men came to the mission house resolved at once publicly to renounce their caste. Krishna writes that Mr. Thomas inquired of him as to his belief in the truths of the gospel. "I said," he adds, "I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokul. Dr. Thomas said, 'Then I can

call you brother !—Come and let us eat together in love !” Ward writes, “Brethren Carey and Thomas went to prayer with the two natives before they proceeded to the act. All our servants were astonished : so many had said, that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters : brother Carey has waited till hope of his own success has almost expired : and, after all, God has done it with perfect ease ! Thus the door of faith is opened to the gentiles ! Who shall shut it ? The chain of the caste is broken ! Who shall mend it ?” In the evening, “Gokul, Krishna, Rasu, his wife, and his wife’s sister,” all “came to make a profession of the name of Christ, in order to be baptized.” Krishna related that he and Gokul had heard Mr. Fountain preach previously, and that his sermon had made some impression, but that, when his arm was dislocated, the words of Mr. Thomas had greatly moved him. He repeated some things which had most forcibly struck his mind. In the language of Gokul, their hearts now seemed “nailed to Christ.”

Krishna’s abandonment of caste was followed by much persecution. He was mobbed, and violent efforts were made to take away from him his eldest daughter, who had been betrothed to a Hindu young man. Alarmed by these occurrences, his wife and her sister were inclined to turn away from Christ. Gokul also drew back, in consequence of the entreaties of his wife and mother. But Krishna was steadfast, and on the 28th of December, he was baptized by Mr. Carey in the river, opposite to the mission-house at Serampore, in the presence of the governor of the settlement, and of a considerable number of Europeans, many of whom were moved to tears on beholding the first Bengali Hindu put on Christ by baptism.

Felix Carey was baptized at the same time. That was a day of high and holy delight to the missionaries : a day never to be forgotten in the history of the baptist mission.

But what of him who had been honoured as the instrument of this marvellous conversion ? Alas, the joy surpassed his powers of endurance ! His labours in the weeks preceding had been most abundant, his feelings had been strongly excited in various ways, hopes and fears had conflicted within his mind, his exposure to the mid-day rays of the sun had been frequent ; and now, with an exhausted frame, and a spirit morbidly excitable, his reason staggered beneath the weight of the blessings God was pouring out upon the mission, in answer to prayer. Long had the pitchy darkness of heathen night oppressed his spirit,—long had he watched for the morning, and often some false glare on the eastern horizon had deceived his hope ;—but now, “the morning cometh !” The sudden realization of hopes so long deferred overpowered his intellect. He talked incoherently about “the rising sun,” exulted that the chain of caste was broken, and made the walls of the mission-house to resound with his hallelujahs. Let no contemptuous smile curl the lip of the reader, as he imagines the perturbation into which the mission families were thrown by the melancholy event we record. Rather, let the tear of loving sympathy be dropped, and warmest admiration be felt for Mr. Thomas, as for a warrior who fainted upon the field, when the full assurance of victory first broke upon his soul. Long hadst thou toiled, beloved servant of the Lord, and, amidst all thine errands and infirmities, painfully hadst thou travailed in birth for the salvation of the long-neglected Hindus of Bengal ! Many a disappointment had wrung thy heart with anguish ; but now



thine omnipotent Master had made bare His arm ; He had heard thee in a time accepted, and in a day of salvation He had succoured thee. Well might excessive joy overwhelm thy spirit within thee !

There is something sublime in this occurrence. Nothing could more fully demonstrate the intensity of the concern Mr. Thomas felt for the great enterprise to which he had devoted himself. But his affliction cannot be looked upon without distress. On the day when Krishna and the others rejected caste, he was "almost overcome with joy." The disturbances which ensued tended much to unsettle his mind, and by the 24th of December his reason was so much affected that his brethren were obliged to put him in restraint. The day after Krishna's baptism, Mr. Carey applied to Mr. Udney, who was now living in Calcutta, to try and get his afflicted brother admitted into the hospital for lunatics there. This he did ; and we have heard that the patient was subjected to that harsh discipline, which in by-gone years was thought to be so well suited to restore the balance of a disordered mind. He speedily became convalescent ; and the doctor in charge of the asylum released him from confinement in three or four days. On the 3rd of January, 1801, he was again at Serampore, but was far from well ; nor was it until about a month after his seizure, that he was fully restored. During his further sojourn at Serampore, he was permitted to see the cause he loved so well steadily advancing. On the 18th of January, Mr. Fernandez of Dinagepore and Jaymani, sister to Krishna's wife, were baptized. On the 28th, Mr. Thomas, in company with his wife and daughter, and with Messrs. Fernandez and Powell, left Serampore and departed for Dinagepore, which place he proposed to occupy henceforth as his station. As in all his

journeys, so in this, he ceased not to teach and preach the Lord Jesus Christ at every place. At Dinagepore he resided with Mr. Fernandez,\* preached in English nearly every sabbath, to the congregation gathered from the Europeans there, and laboured much among the heathen. Good news of the work at Serampore cheered his heart. On the 22nd of February two more Hindu women, Rasu, the wife of Krishna, and Unna, a widow, were baptized there, and Gokul gave the missionaries cause to believe that he had not finally abandoned the truth. We have a letter written by Mr. Thomas on the "river Ganges, March 2nd," to a friend of the gospel in America, and we cannot refrain from laying an extract from it before the reader, and with it we shall close the present paper. He says :—

"You ask, 'WHAT SUCCESS?' I know of no question so difficult to answer with precision, just now. Some say, 'None at all:' others say, 'The time is not come:' some say we never shall have any: others laugh at our labours altogether, and pity the society at home. We know also ourselves, that 'except the Lord build the house, they labour in vain that build it:' except the Lord remove all the impediments, lay down all the plan, and find all the materials, we labour in vain. Is a foundation to be laid? Alas, in this work, here is a Mount Vesuvius in every heart to be taken away. We have laboured on the rubbish ; and the materials being now in sight, we begin to think little of what our neighbours say ; even though Sanballat the Horonite, and Tobiah the Ammonite them-

\* A little anecdote recorded in Mr. Ward's journal gives us a pleasing glimpse of the fellowship Mr. Thomas enjoyed with his host. "One morning he put the question round, 'Supposing Christ should now come in, what would you say to him?' One said one thing, and another, another. Brother Fernandez answered, 'I would say, Lord, I am not worthy that thou shouldst come under my roof.'"

selves were here : for our Master-builder is too wise to send all these materials, at the cost of so much blood and treasure, without any design to build.—‘WHAT SUCCESS?’ Some of the rubbish is taken away, the foundation is prepared, the word of life is translated, part of it is printed, and daily distributing; many of the natives are eager to read it, the holy unction appears on all the missionaries, more especially of late; times of refreshing from the presence of the Lord are solemn, frequent, and lasting.—‘WHAT SUCCESS?’ I cannot tell; for some say all this is nothing, and we have been too ready to join them. But the

Builder sends, and encourages us to go on, and now we have ‘a mind to work.’ Six persons have been baptized, four of whom are natives.—‘WHAT SUCCESS?’ Who can tell, when only one little grain, like mustard-seed, is sprung up? Here is a door of faith opened, which no man shutteth. Who can tell of what divinely penetrating degree this heaven is, and how far it reaches, even now? Multitudes are moving, bone to bone! Glory be unto the most high God, possessor of heaven and earth! Amen. Let all the people say, Amen. Let all the angels in heaven say, Amen. And let Christ, the all in all, say, Amen!”

## MEMOIR OF MR. EDWARD NEALE,

DEACON OF THE BAPTIST CHURCH, CHIPPING SODBURY, GLOUCESTERSHIRE.

BY THE REV. FRANCIS HAMMOND ROLESTON.

THE baptist church at Chipping Sodbury, Gloucestershire, has recently been bereft of a valuable deacon, by the death of Mr. Edward Neale, who departed this life October 4th, 1853, aged thirty-nine years.

Mr. Neale was born October 3rd, 1814, in the parish of Yate, a small village about one mile from the town of Chipping Sodbury, in the county of Gloucester. His parents were persons in comparatively humble circumstances, but few were more highly and generally respected in the neighbourhood in which they resided, though at that time strangers to the great change without which none can please God, however highly esteemed they may be among men. There is reason to hope, however, that in after life they were both made the subjects of divine grace, and that they died in the faith of Jesus Christ.

The family of Neale appears to have

been of considerable antiquity, and to have occupied no mean place in society in the village of Yate and its immediate vicinity, as our deceased friend had in his possession copies of certain records in the parish register, which showed that his ancestors had, three centuries back, occupied prominent positions as yeomen and parish officers; but there had been no instance known of any of the family being unconnected with the established church, so that when our brother began regularly to attend a dissenting place of worship, and to identify himself with these “schismatics,” some of his relatives were greatly shocked, and strongly remonstrated with him, remarking that “he was the first to dishonour the name by forsaking the church and the religion of his forefathers.”

It appears that our deceased friend possessed a very tender conscience from



his early childhood, and was therefore susceptible of strong convictions of sin, and deep religious impressions, so much so, that when quite a boy he was often ready to envy the liberty his playfellows seemed to enjoy, to say and do just what they pleased without the least discomfort; while if he went to any such lengths of evil, his inward nature felt the keenest remorse, however unnoticed by, or unknown to others such acts might have been, or however apparently to his own advantage. Among the few memoranda he has left, the following passage occurs, "I never could find pleasure in unrighteousness, but always felt a *sting* in wrong-doing." For this tender conscience he afterwards felt thankful, and regarded it as being the first strivings of God's Spirit with his soul.

At the age of nine years he was induced to become a scholar in the sabbath school connected with the baptist chapel, Chipping Sodbury, and this event he regarded as a further and more direct step in awakening his conscience to a sense of his guilt and danger, and in leading him ultimately to seek salvation through Jesus Christ. During the time he continued a scholar his mind was frequently wrought upon in a very powerful manner by the sacred truths he heard and learnt, and by affecting apprehensions of the Saviour's love. "Many secret spots," he says, "could testify where I wept and prayed before God, and resolved that I would become a disciple of the meek and lowly Saviour." He remained in the school until he was about thirteen or fourteen years of age, when from some unexplained cause he left; and though it appears that he was solicited to return by several messages being sent to him from the teachers and friends of the school, yet no one made a direct visit to him, or entered into close conversation with him, so that he did not then return.

There is reason to fear that many leave our sabbath schools and are lost to us for want of diligent care and affectionate visitation on the part of the teachers, and it would be well if our friends, who are engaged in this interesting department of Christian effort, would endeavour to follow up their scholars after leaving the school, by pious counsel and affectionate entreaty, so as to keep them if possible still within the sphere of their religious influence and example, with a view to bring them into the fold of Jesus.

After quitting the sabbath school, the world presented itself as a rival candidate for our friend's affections and energies, offering him on every hand its society and entertainments, and promising him much enjoyment and happiness if he could but become its votary. For a season the world succeeded, and our friend went with the many in chase of false delight, giving way to youthful follies, and pursuing the evanescent pleasures of earth and time, and though it was but for a comparatively short time that he did so, yet it afterwards caused him bitter regret, and looking back upon that period he remarked, "Though to many perhaps I then appeared to enjoy life, yet to me those two years are now a blank." The eye of the good and tender Shepherd, however, was still directed towards his strayed one, and He graciously sought him out, and brought him from the wandering path into his own fold. About the age of sixteen his convictions became more powerful, and he felt that "at that time he was without Christ, having no hope, and without God in the world." This led him partially to break away from his worldly companions, and again to frequent the house of God. He returned to the sabbath school as a teacher, and felt much interested in the work; while his mind appears gradually to have ex-

panded, and his soul to have become more and more imbued with the holy truths of the gospel. Some time after this the Lord was pleased to visit him with a severe affliction which was greatly sanctified to his soul, and was the means of bringing him nigh unto God. Though for a season, like Ephraim, he bemoaned himself thus, "Thou has chastised me and I was chastised, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned." Yet in his distress the Lord had mercy on him and heard his prayer; for before his bodily health was fully restored, Christ was revealed to him, and formed in him the hope of glory, so that his soul was comforted, and he was enabled to rejoice. Satan now began to harass him with fears as to the future, and his chief distress was that in the evil day to come he should not be able to stand, but that in the time of temptation he should again yield to its influence and so fall away. The gracious language of Jehovah, Isaiah xliii. 1—3, proved however in a great measure an antidote to his fears, and afforded him much comfort. His own train of thought on this passage of scripture was followed up by a discourse which he heard on the first sabbath of his attending the house of God after his illness, from Jeremiah xxxii. 40, "I will put my fear in their hearts that they shall not depart from me;" and this was the means of establishing his faith, and confirming his hope in the Lord.

In the course of the year 1834, though only twenty years of age, he entered upon business at Chipping Sodbury as a boot and shoe maker, a trade which he had learned of his father.

Towards the close of the same year he resolved to make a public profession of his faith in Christ, and accordingly offered himself to the church at Chipping Sodbury as a candidate for baptism and church fellowship. The relation of

his experience being satisfactory he was accepted, and attended to the ordinance of baptism, December 7, 1834.

In the early part of the following year Mr. Neale made his first attempt at village preaching, having yielded to a solicitation to conduct a service at Codrington, a village about two miles from Sodbury. He was afterwards much harassed with the fear that he had taken this work upon himself without being sent by God, and almost resolved to proceed no farther in such an important and responsible undertaking, but receiving encouragement from his minister and friends to go forward, he was induced to continue the work he had commenced; and for several years he laboured in the adjacent villages with much acceptance.

On the 3rd of October, 1836, Mr. Neale entered into a matrimonial alliance with Miss Eliza Alden, of Chipping Sodbury, who still survives, with six children, to mourn the loss sustained by his decease.

In the year 1841 our friend's attention was directed to a sphere of labour where he would be entirely occupied in the service of the Lord. An invitation was given him to undertake the work of a home missionary in the neighbourhood of Oxford under the direction of the Rev. Dr. Godwin, which invitation, after much serious consideration and earnest prayer he thought it his duty to accept. Accordingly he gave up his business; and leaving Sodbury for Oxford, entered upon the important duties of his new situation; preaching the gospel and engaging in evangelistic labours in the villages adjacent to that city. He was ordained to the work of the ministry, November 25th, 1842, the ordination service being held in the New Road chapel, Oxford, the Revs. Dr. Godwin,—Jones, and others taking part in the engagements. Dr. Godwin delivered the charge from Col. iv. 17.



Our friend continued to occupy this sphere of Christian usefulness about three years, when he was introduced to the baptist church at Naunton and Guiting, Gloucestershire, and after a short probationary visit, a unanimous invitation was given him to become their pastor. Regarding this as a call in providence, he acceded to the request of the church, and entered upon his pastoral duties there about September, 1844. For some time he actively pursued his numerous and arduous engagements, with but little inconvenience and with much pleasure, but in less than two years his strength gave way, and he was seized with a dangerous illness from which he never entirely recovered. His people, during a period of nine months manifested much kindness and Christian sympathy towards him, and the neighbouring ministers rendered all the assistance in their power in supplying his pulpit: both they and the church being unwilling that he should resign the pastorate, hoping that the Lord would be pleased to restore his health, and that he would be enabled to resume his labours. But He whose ways are not as our ways, and whose dealings with his people are oftentimes mysterious, saw fit to lay his servant aside for ever from the ministerial work. It became evident that the disease from which he was suffering was consumption, and as he was, to all human appearance, fast sinking to the grave, he resigned his connexion with the church at Naunton in the spring of 1847.

After a short time however he rallied a little, and change of air was recommended. Accordingly he went for a season to Torquay, and derived great benefit from the salubrious air of that neighbourhood. He then returned to Chipping Sodbury, and his health gradually improving, he again superintended a business for the support of his

family. After residing in the town some time, he was chosen by the church with which he was originally connected to the office of deacon. This office he however ably and usefully filled, amidst much bodily infirmity and suffering during a period of four years, often being prevented from attending the means of grace, but still rendering assistance to the church by his warm earnestness and judicious advice. His pastor found in him a valuable coadjutor and a constant friend, ever ready to co-operate in plans of usefulness, and feeling a lively interest in the prosperity of Zion.

For several months past it appeared evident to his friends, as well as to himself, that his strength was gradually failing, and that the disease under which he had been labouring for so many years was rapidly doing its work and bringing his mortal existence to a close. He continued, however, to move about until within four days of his death, though with great difficulty, arising from a distressing cough and from shortness of breath. On Friday evening, September 30th, he was obliged to be assisted to bed, and continued to grow worse until the following Tuesday, when he breathed his last, and his disembodied spirit took its flight to the regions of purity and bliss, where sickness can never enter, and death is forever unknown.

On the sabbath before his death the seventeenth chapter of John was read to him, which gave him great comfort. He particularly dwelt on the fourth verse, "I have glorified thee on earth, I have finished the work which thou gavest me to do;" and made some beautiful and appropriate remarks on these words of the Saviour. It is a somewhat remarkable coincidence that at the very time our brother was meditating and speaking on this interesting portion of holy writ in his sick chamber, his pastor was preaching from the same

words, and the same chapter was read in the public service. In the afternoon of that day the writer visited him, and found his mind rather disturbed, arising from anxiety about his family, having a strong impression that he should not long survive. A few words of consolation were addressed to him, which seemed to have the desired effect, as he remarked, "I hope I will not refer to the subject again;" and it appears that from that time he was enabled to commend his wife and children to the Lord, and felt all anxiety respecting them removed, believing that God would take care of them and provide for them.

On the day of his death the writer had a pleasing interview with him, notwithstanding the painful conviction that it would be the *last*. The pleasure experienced on this occasion arose from the peaceful and happy state in which his mind was found. On approaching his bedside, he took the writer's hand in his, and pressed it with warm affection. In reply to the remark, "Well, my dear brother, you are very weak, but I hope it is all right;" he said, with much emphasis, "Happy—now longing." "You are apparently going home," it was observed. He again replied "Longing." After a short pause he

said, "'Tis conflict here;" his breath failed, he could say no more, but pointed upward. It was remarked, "'Tis rest and triumph there;" and the writer will never forget his animated look and manner as he again pointed upward. A few minutes afterwards he said to his pastor, "I hope the Lord will bless you and the church. Give my love to all the members, and tell them, the earnest desire of my soul is, that the God of peace may be with them." This effort seemed to exhaust him, and after commending him to God the interview closed.

Many remarks made by him to other friends who visited him proved that his mind was stayed on the Lord, and that his soul was happy in Jesus.

His mortal remains were interred in the burial ground of the chapel to which he belonged; a large concourse of persons being present to witness the sad and mournful scene. But we sorrow not for him as those who have no hope, since it is written, "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." May we be followers of those who through faith and patience inherit the promises.

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## MEMOIR OF THE LATE REV. DANIEL WHITE,

CIRENCESTER, GLOUCESTERSHIRE.

BY THE REV. J. T. COLLIER.

THIS faithful minister of Jesus Christ, who finished his course on the 15th of October last, was born at Bluntisham, Huntingdonshire, in the year 1780, and in his youth became a member of the baptist church in that village under the pastoral care of the Rev. Coxe Feary. From this venerable man, whose cha-

racter was remarkable for great Christian simplicity and affection, Mr. White seems to have imbibed much of the spirit by which he was himself afterwards distinguished, and from him he received those ministerial instructions and that pastoral oversight which were of eminent service in the formation of



his character at the commencement of his religious career.

Displaying, after a time, qualifications and a desire for the Christian ministry, he was sent to the Baptist College, Bristol, of which the venerated and beloved Ryland was then tutor and president. Here both his terms of study and his vacations were profitably employed; the former in diligent preparation for his great work, while three of the latter were spent in assisting the illustrious Andrew Fuller of Kettering. In the congregation of this great man he made many attached friends, and contracted one endeared and life-long relationship.

In the latter part of 1804 he was selected by Dr. Ryland, in answer to a letter requesting the services of a student on probation, to preach with this view at the baptist chapel, Coxwell Street, Cirencester. After being engaged thus six sabbaths, he was unanimously invited by the church and congregation to become their pastor. In this capacity he continued to the time of his death, enjoying during the last six years the assistance and pastoral co-operation of the Rev. J. Stephens, now his successor, living uninterruptedly in the affections of his people, and possessing, to a very unusual degree, the esteem and confidence of the inhabitants of the town not only in his own congregation or among the dissenters, but among persons of every rank in society and every distinction in religion.

Both as a man and as a preacher, Mr. White was eminently distinguished by simplicity. This beautiful feature of character, the basis of all true excellence, was very prominent both in his life and his ministry. He was open and guileless as a child. Frank and unsuspecting in his intercourse with others, he was always ready to believe every one as honest and sincere as himself. He dreaded noise and bustle,

hated all ostentation, and was most happy when pursuing the path of quiet and unpretending usefulness. The same feature marked his preaching. It was entirely free from affectation. There were no carefully rounded periods, no grand displays of oratory, no pompous utterances, no artificial flowers of rhetoric, but instead of these, simplicity and godly sincerity. "He preached not himself, but Christ Jesus the Lord." Not, however, that his style was poor and barren. It was adorned by genuine pathos, by allusions and illustrations often possessing much poetic beauty, and when, as was frequently the case, his feelings were strongly excited, it rose into a strain of natural and touching eloquence. As a preacher he was acceptable and useful, but it was as a pastor that he chiefly excelled; and here it may be safely said his adaptation was pre-eminent. From the pulpit he fed his flock with the wholesome doctrine of the word of God, and led them, as a skilful under-shepherd, into green pastures and beside still waters. But his pastoral efficiency extended far beyond the pulpit. He was peculiarly qualified for visiting the sick, comforting mourners, advising the perplexed, watching and guarding the young and inexperienced. Nor were these "labours of love" confined to his own people. During his residence in Cirencester, he had visited nearly every house in the town, and that not obtrusively, for in almost every case *he was expressly sent for*, that he might minister to the spiritual wants of those who were in sickness or distress. The chief reason why his visits were so much desired is to be found in the spirit of tender sympathy which he so largely possessed. He was full of delicate and anxious concern for others, completely entering into their case, and identifying himself with their smallest wants and sorrows. His sympathy, indeed, knew scarcely

any bound; it was, in truth, almost painfully excessive; felt sometimes by his friends to be needlessly minute and anxious. But it was a beautiful feature both of his natural and Christian character. Possessed by constitutional temperament of a highly sympathetic nature, there was engrafted on this one of the fairest fruits of the Spirit, and he had learned in the school of Christ to "look not on his own things, but also on the things of others;" "to rejoice with them that rejoice, and to weep with them that weep."

It is needless to say that such a man was most affectionate and tender in all the domestic relations. A more loving husband and father could not possibly exist, and beyond his own immediate family there are many now residing in various parts of the country who have long loved him as a brother and friend, and to whom his occasional visits and frequent letters were always most welcome and valuable.

To say that he had failings is only to say that he was human, but they were few and small, and "leaned to virtue's side." His imprudence took the form of carelessness as to his health; not the far worse form of improvidence, or a want of exactness in pecuniary matters. Wherever money was concerned, he was prudent even to scrupulousness. He had, of course, some infirmities of temper, but they were occasional, and what is more, superficial, amounting only to a slight ruffle upon the surface, but not disturbing the depths of his spirit. They were, in fact, only slight and rare deviations from that which formed the settled tendency of his heart, and one of the ruling passions of his nature, a spirit of cheerful thanksgiving and devout gratitude. He breathed, every day, the sentiment of David, "I will praise the Lord at all times, his praise shall continually be in my mouth." If he sometimes carried his love of

peace to an excess, it was an amiable weakness, and on some occasions he could be firm and even severe. But all sternness was entirely foreign to his nature. Indeed he was sometimes too tender and yielding, but it was the excess of a virtue, the pardonable weakness of a spirit full of gentleness and love.

He greatly excelled in prayer. His petitions, both in public, social, and family worship were copious, and yet not prolix, comprehensive in statement, minute in reference, very affectionate in their tone, and marked by great variety of language. Above all, they were sustained by corresponding practice. *He prayed as he felt, and he lived as he prayed.* And so was it also with his preaching. His most eloquent sermon was his consistent and holy life.

His labours, especially during the early part of his ministerial career, were various and exhausting. Besides preaching three times every sabbath, and attending two regular services in the week, most of his other evenings were spent in preaching at the surrounding villages, and every day was occupied in the work of education. There is no doubt these labours were excessive, that they were pursued with an imprudent disregard to health, and brought on premature debility; but it is equally certain that they were prompted by an eminent spirit of devotedness, and that the Master, in whose service they were wrought, is able both properly to appreciate and richly to reward them.

A widow and five daughters are left to mourn *their* loss, and to rejoice in *his* gain. Sons and daughters, also, both by natural and spiritual birth, preceded and have already welcomed him to the shores of bliss. A large circle of surviving relatives revere and cherish his memory. Long will his name be hallowed in the recollections



of many who first heard the truth from his lips, who were first awakened by his ministry, or who received from it frequent supplies of help and comfort while pursuing their religious course. "My father, my father," many of them are now inclined to say, "the chariot of Israel and the horsemen thereof." They feel desolate now their friend and pastor is gone. Let

them hope for a re-union with him in heaven. May it be their care to imitate his example, and their comfort to remember that the Master whom he served can never die, that He who was at once "the end of his conversation" and the theme of his ministry, is "Jesus Christ, the same yesterday, to-day, and for ever."

## RECOVERY OF TRUTH LOST FROM PSALM XIX. 4.

BY MR. JOHN FREEMAN.

THE union of the wisdom of the serpent and the harmlessness of the dove will conduct us in safety over many a frightful precipice, and down many a dangerous declivity. It is important, therefore, never to lose sight of the Saviour's admonition thus expressed in Matt. x. 16: "Be ye wise as serpents, and harmless as doves."

Wickliff, however, with an intention of conveying this meaning, speaks thus, if we modernise his spelling: "Be ye sly as serpents, and simple as doves." Thus, as Wickliff uses the word *sly* for *wise*, so he, and our translators too, use the word *flood* for *river*. For in Josh. xxiv. 2. Wickliff says, "Your fathers dwelliden at the beginning beyond the flood Euphrates;\* and the translators of the authorized version say, "Your fathers dwelt on the other side of the *flood* in old time," their meaning being "Your fathers dwelt on the other side of the *river* in old time."

In Psalm xli. 4, the idea of the Hebrew penman was not caught by the Greek translators whose error was

transferred first to the Latin version called Italic, secondly to the Latin Vulgate, and thirdly to Wickliff who translated from that Vulgate. Thus while we read in our bibles "There is a river the streams whereof shall make glad the city of God," Wickliff adopts the phrase "The fierceness of flood" for "the fierceness of river," and thus says, in his own orthography, "The feersnesse of flood makith glad the citee of God."

In this sentence, as found in *Bib. Reg.* 1 C VIII, (a manuscript at the British Museum,) there is a specimen of the Omissive process from Inefficient Mental Custody. For the writer of that manuscript having read *feersnesse* in the manuscript from which he was copying, made the letters of the said word as ten passengers to be conveyed by his mind to the manuscript he himself was writing, when lo! the fifth passenger escaping, what he wrote before subsequent revision was "The feernessee of flood makith glad the citee of God."

Precisely too as the letter *s*, by thus escaping from the middle of a word pronounced *fierceness*, reduced that word to a combination pronounced *fearness*; so in Ps. xix. 4, the Hebrew letter *Lamed* escaping from the middle of a phrase written as a word, caused the

\* While we express by italics the supplemental words in Holy Writ, Wickliff expressed them by a line underneath. Thus in manuscripts of Wickliff's Bible the word spelt "Eufrates," and written in black ink, is shown to be supplemental by having under it a co-extensive horizontal red-ink line.

Hebrew signifying *the voice of them or their voice* to become the Hebrew signifying *the measuring line of them or their line*, as perpetuated in these words of our English version: "Their line is gone out through all the earth, and their words to the end of the world."

By tracing effects to causes, however, we at once emerge from the darkness of a thick fog, and find ourselves in regions of clear sunshine. The sky of day and the nocturnal sky are thus found, not to be carpenters with a measuring line, but eloquent heralds the flood of whose communications is called a voice, while the streams of that flood are called words or oral expressions.

Thus by viewing truth at the fountain-head of error, and aided by the Greek of the Septuagint, and by Paul's quotation of that Greek in Rom. x. 18, we find that what was original in the Hebrew of Ps. xix. 4, had reference to the skies ever speaking to all nations in their respective languages, of which skies it is said, "Their voice goeth forth throughout all the earth, and their oral communications to the utmost bounds of inhabited territory."

Yes, if we take the Hebrew of Ps. xix. 3, 4, what is said of the skies is seen to be,

"There is no language or tongue in which their voice is not heard. Their voice goeth forth throughout all the

earth, and their words to the world's utmost bounds."

The Book of Creation, as far as its own province is concerned, is perfect: but perfection in what relates to fallen man's restoration must be sought for in the volume of Divine Inspiration, a book called the Law of the Lord inasmuch as it is Jehovah's Statute Book. Thus in Ps. xix. 7, it is said, "The law of the Lord is perfect, converting the soul."

The soul of fallen man is like the lamb spoken of by David as in the mouth of a lionlike monster, while the Inspired Volume, made the power of God to salvation, is like David himself who delivered that lamb from the jaws of destruction. Ps. xix. 7, therefore, may be thus expressed, "The statute-book of Jehovah is perfect, restoring the soul."

Encouraging too is the assurance we have that a commission has been given for the gospel's sound becoming commensurate with the proclamation of the glory of God by the skies, and with the display the firmament makes of the work of his hands, a firmament in which God has placed "The sun to rule by day, for his mercy endureth for ever;" and "the moon and stars to rule by night, for his mercy endureth for ever."

*Maryland Point, Stratford, Essex.*

## TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

### NO. XIV.—PROSELYTE.

It is in the following passages that this word occurs:—

Matt. xxiii. 15. ...To make one *proselyte*.

Acts ii. 10. ....Jews and *proselytes*.

vi. 5. ....A *proselyte* of Antioch.

xiii. 43. ....Jews and religious *proselytes*.

The etymological meaning of the word is *one who has come*; and it may

be applied to either a corporeal or a mental transition. In the ancient Greek version of the Old Testament it is the word generally used when in the English version we meet with the word *stranger*. Thus it occurs in the Septuagint in the passages, "The stranger that is within thy gates;"



"Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt;" "The Lord preserveth the strangers; he relieveth the fatherless and the widow." The residents who were of foreign birth or foreign extraction, in the days of Solomon were very numerous, for when he was about to build the temple, we are told, "Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them, and they were found a hundred and fifty thousand, and three thousand six hundred." Among these, we learn from the first book of Kings (ix. 20), were "all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy."

In the New Testament, it appears to be used exclusively in reference to religious profession, designating those who had embraced Judaism, or being Jews previously had joined one of the sects into which the Jews were then divided. It is never used in the scriptures as a designation of one who has received the

gospel. A Christian may be spoken of as a proselyte, in reference to what he was before he knew the Saviour, but not, as is common in modern phraseology, in reference to his conversion to Christ.

Respecting the Jewish proselytes of the times to which the New Testament refers, a great deal has been written, and quoted, and made the foundation of argument, which is utterly unworthy of repetition. It is principally taken from Maimonides, a Spanish rabbi of the twelfth century, who is no better authority in reference to ancient Judaism, than a Spanish monk of the same age would be in reference to ancient Christianity. At best, his great work can only be regarded as a digest of "the traditions of the elders," in which those that existed at the time of our Lord's ministry are mingled with others of a much more recent date. Dr. Gill, a prodigy of rabbinical learning, who went thoroughly into the subject, referring to the alleged baptism of proselytes says, "This is a custom that has obtained since the Jews were driven out of their own land; though they pretend to say it was an ancient practice of their fathers; of which they can give no sufficient proof."

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## EVIL COMMUNICATIONS CORRUPTING GOOD MANNERS.

We walked in the evening about a mile down the right bank of the Rhone, to a spot where we could distinguish the waters of the Arve as they meet the Rhone. This is a remarkable sight. The Rhone glides down rapidly but majestically, retaining the brilliant hue of his magic wave; the Arve runs down headlong with noise and turbulence, muddy and unclean. Their waters meet; for a long distance below they refuse to combine. On the left bank all is dirt and soil, as the turbid stream flows on; on the other the Rhone keeps his bright hue; and yet, if you follow their united and yet separate course far enough, you will see that gradually the bright, blue river seems to become less, to be confined more to one side of the channel, until at length its muddy fellow altogether prevails, and from that point even to the sea, the Rhone never recovers his purity, but rushes into the Mediterranean a

polluted stream. It is a lesson delivered by two rivers to poor man. Once let the touch of impurity and corruption be on us; once join company with the sinner and the profane; once cast in our lot with the froward and the vile, and the end is certain. Our first step might have been as with angel purity; the beginning of our course might have been, like that of Adam, unsullied and transparent; but once to touch sin is to begin to be polluted. Gradually the pure becomes impure, the diadem of beauty falls from the head of him who

suffers the unclean thing to come near him; soon the whole nature undergoes a complete change. Once bright and pure in the image of its Maker, it has at length become so contaminated, that from the sole of the foot even to the head there is no soundness in it, but wounds, and bruises, and putrifying sores; and, if left to pursue its course, without the letting in of the "healing waters" of life, it must rush into eternity vile, degraded, and lost.—*Drummond's Scenes and Impressions in Switzerland and Italy.*

### MAN GOING TO HIS LONG HOME.

BY MR. HENRY FLETCHER.

THERE are the homes of childhood,  
Radiant with mirth and glee;  
No shadow on this glorious world,  
An infant's eye can see.

There are the homes of boyhood,  
Lighted by dreams of youth;  
Ere yet a false and sinful world  
Hath marred the sound of truth.

There are the bridal homes,  
Where hope and love preside;  
And life's full current bounds along,  
Checked by no adverse tide.

Then come the homes of parents,  
Where olive branches flourish;  
A father's care, a mother's love,  
These young plantations nourish.

There is the old man's home,  
Whose sun is in the west;  
Where tottering steps, and drooping age,  
Point to the land of rest.

The long, long home is reached,  
Man lays him down to die;  
And yet the falling Christian sees  
Another home is nigh.

That home of many mansions,  
That house not made with hands;  
And bright, through every future age,  
The heavenly building stands.

Father of love, prepare us  
For this our lasting home;  
And then our closing prayer shall be,  
"Lord Jesus, quickly come."

### "ARISE, SHINE, FOR THY LIGHT IS COME."

ARISE and shine! awake and sing!  
Shake off the chains that bound thee!  
The glory of the Eternal King,  
O Zion! shall surround thee.

Though darkness over all the earth  
Hath stretched her sable wing,  
A living light, of heavenly birth,  
From out thy midst shall spring.

Thou in its radiance clothed shalt be,  
The dazzled world surprising,  
And Gentile kings shall crowd to see  
The brightness of thy rising.

While distant tribes, in glad accord,  
With gold and incense come,  
Thy sons and daughters from abroad  
Shall hasten fondly home.

City of God! supremely blest!  
Thy foes are vanquished now;  
And they who once thy sons oppress'd,  
Low at thy feet shall bow.

No more shall rise within thy land  
The voice of pain and woe,  
No more the spoiler's ruthless hand  
Shall lay thy altars low.

No more the sun shall shine on thee,  
Nor moon illumine the night,  
For God, thy God, himself shall be  
Thine everlasting light.

Lo! he hath heard thy mourning cry,  
He hasteth to deliver,  
And every sorrow, every sigh,  
Shall flee away for ever!

W. H. G.



## REVIEWS.

*Notes, Critical, Explanatory, and Practical, on the Book of Daniel, with an Introductory Dissertation.* By Rev. ALBERT BARNES. Edited by Rev. Ebenezer Henderson, D.D. In two volumes. London: Knight and Son, 1853. Price 7s.

*Notes, Explanatory and Practical, on the Book of Daniel.* By the Rev. ALBERT BARNES. Critically Revised and Corrected. In two volumes. London: Routledge and Co. 1853. Price 5s.

THE Book of Daniel in its twofold character, as a history and a prophecy, is one of much interest. In its narration of the author's life we are taught the importance and value of decided piety in early years; and how it proves a safeguard and reward through all subsequent days. As it sketches the prominent features of Nebuchadnezzar and Belshazzar, it instructs us in the uncertainty of all human possessions and honours; and the jealous manner in which God guards his own glory. With great minuteness its predictions detail the career of Alexander and of Antiochus; the time of Messiah's appearance; and the rise, character, duration, and destruction of the Papal power. At the same time they embrace the origin, growth, and decay of the Babylonian, Medo-Persian, Macedonian, and Roman empires; and the establishment and ultimate universality of the kingdom of Messiah. In their substance, structure, style, they often remind us of the Apocalypse.

From the earliest period of the Christian church, the genuineness of the book has been disputed. Immediately after the advent of Messiah, the clearness and precision with which Daniel foretells the event became an insurmountable difficulty to Jewish commentators; and as the easiest way of dealing with it, they sought to undermine the

value of the prophecy, by denying its genuineness. For a time this was done in a secret and indirect manner. In the third century, Porphyry openly assailed it; but was vigorously answered by Methodius, Eusebius, and others. Several German critics have revived Porphyry's objections, and started new difficulties. The minute character of its predictions, the language in which it is written, its narratives, the customs to which it alludes, its place in the canon—all these have been so many separate grounds of attack.

One eminent man in the English church—the late Dr. Arnold—found so much in the book he could not reconcile with his theory of prophecy, that he referred the greater part of its predictions to a writer about the time of the Maccabees. Rather than abandon his own private theory, he gave up the genuineness of the book. Would that in such a disqualification to expound scripture he stood alone! No one has done more in modern times to vindicate the Book of Daniel from the aspersions and attack of anti-biblical writers than Hengstenberg; and we are glad to find that Mr. Barnes has made in his "Introductory Dissertation" such liberal and wise use of this learned commentator's material.

In some respects we consider this the best of all Mr. Barnes's "Notes." While we rejoice in the success of his labours as an expositor, and the help he has rendered to ministers, sabbath school teachers, and multitudes of private Christians, we have found in his volumes on the New Testament much that was common-place and prosy, as well as much that was fallacious respecting infant baptism and kindred errors. There is less room for animadversion in

the volumes before us, which are the fruit of much research and thought. The Introduction is one of the most valuable productions of the sort we have seen for a long time. Critical, judicious, clear, conclusive, it meets the need of the student, and yet may in all its chief points be comprehended by the most illiterate person who can read the word of God. It sketches the history of Daniel; considers the genuineness and authenticity of the book; sets forth its nature, design, and general character; exposes the worthlessness of all apocryphal additions; devotes a section to the ancient versions; and gives a full syllabus of such exegetical helps to the right understanding of the book as it may be necessary to consult. It is worth all the money at which the two volumes are sold, and it is to be found in both editions, though it is only mentioned in the title-page of one. In the body of the work we every where discover some of the best qualifications of a trustworthy commentator. Without committing ourselves to every individual interpretation, we endorse all the leading views expressed; and earnestly desire that Mr. Barnes's life and health may be spared for many years, so that he may be able to complete an exposition of the entire Scriptures. W.

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*Pastoral Theology; the Theory of a Gospel Ministry.* By A. VINET, Professor of Theology at Lausanne. Translated from the French. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. 1852. 8vo. pp.

*Homiletics; or, the Theory of Preaching.* By A. VINET, Professor of Theology at Lausanne. Translated from the French. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. 1853. 8vo.

THE importance of the Christian ministry can scarcely be too highly

estimated. The position that the minister occupies in the church of Christ is at the same time the most dignified and the most responsible that can be occupied by man. His work demands untiring diligence and entire self-devotedness, whilst its results are commensurate with eternity. To him are entrusted, by God, the souls of men, that their salvation, and sanctification, and eternal blessedness may be secured. The mission of the minister is to be a co-worker with God in rearing and beautifying that temple of which Christ laid the foundation on the cross, and in which his glory shall for ever be displayed. The position of the Christian minister is clearly indicated in the New Testament. He takes not the place of the apostles, or prophets, or pastors, or teachers, to whom reference is made in the epistles, as endowed with special spiritual gifts, immediately fitting them for the work to which they were appointed. These πνευματικά, or spiritual gifts were peculiar to the apostolic age; they belonged to the infancy of the church; they were the helps of its childhood; their permanency was never contemplated, but their early cessation was predicted. Prophecies were to fail, tongues were to cease, and knowledge was to vanish away, when that which is perfect should come (1 Cor. xiii. 8, &c.); that is, when the apparatus of the New Testament church should be no longer necessary, when the Christian dispensation should be established, and the scriptures completed, in which the gospel plan would be clearly revealed, then the extraordinary gifts of the Spirit would be discontinued, and direct communications of knowledge to the servants of Christ would no more be made. The Christian minister or pastor finds his origin in the elders or bishops ordained by Paul in every church, and for the appointment of which Titus was left by Paul in Crete;



and the language of Paul in his directions to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city," intimates that such appointment of elders was essential to the completeness of the churches. The word of God plainly teaches that to feed the flock of Christ, to convince gainsayers, and to teach men the way of salvation, are the duties attached to their office. For the performance of these duties, a knowledge of the truth as it is in Jesus, an appreciation and love of this truth, a heart and life constantly under its influence, deep sympathy with sinners, and an ardent love to God are the requisites. The graces, rather than the gifts, of the Spirit are the qualifications required in every aspirant to the Christian ministry. To show himself approved of God, a workman that needeth not to be the ashamed, rightly dividing the word of truth, should be the minister's study. For this it is his to labour; his preparation for his work must, it is true, come from God, but it will only be found in the use of those means which are sanctioned and appointed by God. A heart deeply imbued with love to God, a mind richly stored with scripture truth, a full appreciation of the value of the souls of men, an intimate acquaintance with all the phases of human nature, a settled conviction of the importance of his work, and a firm persuasion of the power of his ministry, by God's blessing, to effect the regeneration of mankind, are the objects which the Christian minister should constantly set before his mind, and to the attainment of which his energies and prayers should continually be directed. In pursuance of these objects, he should gladly avail himself of every help, and hail with gratitude the instruction of those who have preceded him in the field of labour, have expe-

rienced its difficulties and temptations, and learned how they may be avoided or overcome. Let but the Christian ministry understand its true position, be animated with a right spirit, earnestly desire the ends contemplated in its appointment, exhibit the disinterestedness of Christ and his apostles, with faith employ all the means at its command, labour in season and out of season, with full confidence in the power of the gospel, and manifest a character in accordance with its teaching, and then it will command the respect of men, and the world will become subject to Christ.

To produce such a ministry—holy, devoted, and well prepared for its work—the volumes which head this article are admirably adapted. They were not prepared for the press by M. Vinet, but consist of notes which were used as the basis of lectures prepared for the students of the academy at Lausanne. These notes, though drawn up with care, are sometimes imperfect, and have been made complete either by the aid of other original manuscripts, or of the note-books of M. Vinet's auditors. The editors have well accomplished their task. Messrs. Clark have our sincere thanks for these publications, and we hope that they will soon become textbooks in all our colleges. They are calculated to improve both the intellectual and moral tone of our students; one can hardly fail to rise from their perusal a holier and better man. The individual and interior life, the relative or social life, the pastoral life, and the administrative or official life of the Christian pastor, are, in the volume on Pastoral Theology, each in its turn, considered. In it the Christian pastor is represented as the typical Christian, as one in the midst of his flock, their leader in the work of love rather than their ruler, their example as well as teacher; and on this account it well

deserves the attentive study of every Christian. The Christian pastor ought to be thus regarded. Whilst he is highly esteemed and honoured for his works' sake (and on his works, not his office, he ought to rest his claims to esteem and honour), his people should feel it their duty, and make it their aim, in all points, to resemble him, and to associate themselves with him in all his efforts for good. The chapters on Pastoral Oversight, or the Care of Souls in General, and the Care of Souls applied to Individuals, in circumstances affecting both their internal and external states, in health and sickness, are especially excellent.

In the volume on Homiletics, the subject, matter, arrangement, and style of the pulpit discourse are ably treated; and whilst the aids of art in the composition and delivery of a sermon are fully appreciated, the student is taught that in the pulpit art must occupy a very subordinate place, that to be eloquent is to be true, that truth finds its witness in the bottom of the soul of the hearer, and that a pure conscience and uprightness of intention constitute the true force of preaching.

These remarks suggest the questions, What is good preaching? In what does it consist? When is preaching powerful, and what is the secret of its power? Is the ministry of the present day as effective as it might be, and if not, why not? Is there any thing in the present age demanding a peculiar kind of talent or order of preaching? These are important questions, and claim an answer; especially as the phrases "the claims of the age" and "a ministry adapted to the age" are continually ringing in one's ears. Now we assert without hesitation that such phrases are altogether a mistake. To talk of *preaching adapted to the age*, indicates complete ignorance of the genius of the gospel. One distinguishing feature of

the gospel is that it is adapted to man *as man*, independently of all external circumstances and of all considerations arising out of age and country. The gospel appeals directly to the human mind, its sympathies, and desires, and finds a response in every breast. The conscience of every man, in every age and clime, whether young or old, civilized or rude, bond or free, attests the truth of the gospel of Christ. The design of preaching is to bring this gospel into direct contact with the human mind, and to awaken into life and activity its dormant conscience. What the preacher has to do, is to proclaim the unsearchable riches of Christ, to preach Christ the crucified one, the wisdom and the power of God, to the salvation of them that believe; and as the grand and fundamental doctrines of Christ's gospel, justification by faith, and salvation through the blood of the Lamb, are made the theme of one's ministry, that ministry will be effective. It is not denied that education has made great progress the last few years, and that our congregations are much more intelligent than formerly, but it may fairly be presumed that ministers will progress with the age, and that in this respect they will always, in the nature of things, bear the same relation to the people. It is true that there are forms of infidelity peculiar to the present age, and that the Christian minister should be prepared to combat them, and expose their subtlety; but we contend that unbelief in every aspect is to be overcome not by argument against it, but by preaching Christ a crucified Redeemer. If man is converted to God it must be by reaching the understanding *through the heart*, and that can only be effected by the exhibition of the love of God displayed in the gospel of Christ. With the Greek, the Roman, the Jew, and the savage, with all, in every place, the apostles employed the same weapon,—the gospel of Christ.



Whatever they wished to accomplish, whether to convert or to sanctify, or to furnish rules of life, or motives to action, they preached Christ. Did they desire to break the stony heart, to dry up the tears of the penitent, to restore the wanderer, or to induce entire consecration to God, they employed one and the same means. This was the secret of their power, the cause of their success; and the power of the ministry in every age has been, and must be, found here. The success of Whitfield and Wesley may be traced to the fact that Christ was the theme of their discourses; and were Whitfield and Wesley now alive preaching the same discourses, with the same earnestness, and the same faith in the power of the gospel, their ministry would be productive of the same results. If the Christian ministry has lost its power, it is because it has changed its theme. Philosophy, morals, history, the collaterals of religion rather than its vital truths, have become the subjects of discourse.

But it may be said that a certain order of preaching is in demand and is necessary to meet the tastes of society in the present day; that in order to be popular and draw a large congregation, peculiar modes of thought and style of preaching are requisite; and that preachers esteemed excellent by the last generation, would now scarcely be tolerated. It must however be remembered that to be a popular preacher and a powerful preacher in the best sense, are frequently two very different things. A man may be an eloquent speaker, of refined manners and polished style; thousands may be attracted by his oratory and he may be a weak preacher notwithstanding. He may be to multitudes as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, but nothing more. They may be charmed without being

moved, melted without being converted, and the fact that they are thus charmed may be the reason why they are not profited. Captivated by the discourse itself, they altogether forget its application to their souls. The popularity of the preacher is a very deceptive criterion of his power. If the prevailing taste of the age be vicious it belongs to the ministry, not to pander to it, but to seek its correction. May not its existence be traced to the departure of the ministry from the simple doctrines of the gospel? If the proper food of the soul be withheld and preaching be adapted to the intellect and carnal tastes of man, it is natural that man should seek after and demand that style of preaching which shall *fully meet* the requirements of his intellect and tastes. When an appetite for such preaching, or indeed any appetite, has been once excited, it is not easily allayed. It is however the fact that the plain simple preaching of the gospel has its charms even in the present day; and that in places of worship, whether connected with the establishment or dissent, where the atonement of Christ is kept prominent by the preacher, large and interesting congregations are found, in which we meet with the most numerous converts, and most abundant labours in the cause of Christ.

It is not only necessary that the gospel should be the theme of our ministry, but there must also be a firm conviction of the truth of the gospel and a realization of its value. If the minister does not grasp the leading truths of the gospel with a firm faith, if they are not things which he has tasted and handled, and felt, his preaching must be powerless. To effective preaching *persuasiveness* and *authority* are essential. To be persuasive a preacher must be earnest, he must be a *reality* not an actor. His words must flow from his inmost soul

and then they will penetrate and excite the souls of his audience. Rushing forth from the fountain of his inner life like a mighty torrent, his appeals will carry all before them, and land his hearers safely on the shores of faith and blessedness. But let his congregation doubt for a moment the sincerity of the preacher's convictions, and their unbelief is sealed. A preacher must speak with authority. His work is not so much to reason as to proclaim, to prove as to declare. He is a herald, a proclaimer of God's message. He is sent not to combat the errors of his hearers, but to present to their minds the truth, not to plead before the tribunal of their judgments, but to demand admission for his message into their understandings and hearts; and this authority can only be exerted when religion is felt, and the Christian life blends itself with the imagination, the mental faculties, and the experiences of the preacher.

Every sermon ought to have a definite object. The preacher must aim to lodge some definite truth in the minds and hearts of his hearers, or to produce some definite impression. Instruction should always have a practical tendency; truth should be made to command; and facts should suggest laws of life.

In connexion with earnest and habitual prayer for the Holy Spirit, the best preparation for the pulpit will be found in the study of one's congregation, of one's own heart, and of the bible; especially the last. That man will be the best preacher, who studies most the word of God, who draws from it his illustrations, and who imbibes its spirit. "Nourish yourselves," says M. Vinet, "from the bible, live in the bible, unite yourselves to it; let it abound in your memory and in your heart; let a frequent perusal of it, intended for your own benefit, have revealed to you the force, have given to you the secret of a multitude of passages, which, without

this, would remain for you in the state of common-places, and would take no place in your memory; mingle the remembrance of them with your emotions, with your prayers, with your most important occupations; let its language become gradually the natural and involuntary form of your inmost thoughts; then meditate on a subject for the pulpit, write, preach; your expressions will come all impregnated with the juices, all shaded by the colours of that inspired word; the language of the prophet will be fused into yours; it will not be distinguishable from it; it will not appear applied to it from without; it will not injure the individuality of your expression; you will never become copyists: and this is indeed, as the nature of evangelical preaching requires him to be, a *man* whom *men* shall have understood." B.

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*Incidents in the Life of our Saviour, illustrative of his Divine Character and Mission. By the Rev. A. L. R. Foote, Brechin. London: Nisbet and Co., 21, Berners Street. 1853. 12mo., pp. 381. 6s.*

ONE of the loudest complaints against much of the preaching of this age is, that there is not sufficient prominence given to Christ. We are ready to acknowledge that this deficiency may be somewhat over-estimated; yet, the complaint has a reality as well as a show of justness. Those who complain deserve a share of the blame in this matter. Churches and congregations, influenced by a vicious taste, have clamoured for "*talent*;" preachers, who are but men of like passions to other men, have too often listened to the demand; and both parties have forgotten that in the exhibition of the glories of Christ's person and work, there is scope for the highest powers of man or angel. One of the most serious faults of the church, and

one of the most successful strokes of Satan, is to set intellectual power in opposition to Christian doctrine; to insinuate, at least, that the man who contents himself with the Pauline way of preaching Christ and him crucified, must be a simple and weak man; while he who ignores Christ and his righteousness altogether, or only indirectly and in outlandish terms refers to them, must be profoundly wise. Here we have a cause of weakness—a source of lamentation. There is no lack of mental power and culture. We need no new theories of truth, as some suppose. In spite of opinions held in certain quarters to the contrary, we may maintain that the old-fashioned phraseology in which our fathers talked of “total depravity,” and “imputed righteousness,” and “a work of grace,” is better than what is offered as a substitute. It is not a change in our machinery or mode of operation we require. The great *desideratum* is a more prominent, fair, unadorned, earnest exhibition of Christ. We must have sermons and treatises, which, instead of causing us to mourn that our Lord is taken away, shall make us rejoice that we see him.

Such a volume is the one now before us. It consists of twenty chapters, each, except the introductory one, which we especially commend to our ministerial brethren, embodying some scene in Christ's history. These chapters are headed thus: “Introduction—The Private Life of Christ—Nathanael, or the Israelite indeed—Marriage at Cana—The Purifying of the Temple—Nicodemus, or the Inquirer directed—John the Baptist—The Woman of Samaria—The Visit to Nazareth—The Cure of the Paralytic—Jesus stilling the Tempest—Jesus Walking on the Sea—The Woman of Canaan—The Young Rich Ruler—John calling down Fire from Heaven—The Scribe and Two Disciples—The Family of Bethany

—The Incredulity of Thomas.” The preface supplies us with the author's plan, and the circumstances which have brought about the publication of the work. “The author has the usual apology to offer for appearing in print—that he has been asked to do so. These ‘Incidents’ are selections from a course of lectures on the life of Christ delivered to his own flock. They are viewed from what is sometimes called the *subjective* side; that is, not so much from *our* side or point of view, as from that of the parties who are introduced into them. The recommendation of this method is, that it enables us to realise them better, and to get into the heart of the subject, and discover the underlying and permanent truth, which may then be expressed in our own forms of thought, and made to bear upon our own position and conduct. The principle on which these selections have been made is this: those incidents have been chosen which contain the *personal element*, and afford room for *characterisation*. An attempt has been made to individualise the various persons that come under review—to exhibit a few of the distinguishing features of the Saviour's character, and of those who came into converse with him. This is the author's aim, this is the leading idea of the work; and it may serve to give some unity of plan to the whole. It will serve, also, to explain the reason why some of the more prominent incidents in our Saviour's life, especially those which are connected with his sufferings and death, and which might naturally be looked for in a book bearing the title of this, are not found. These ‘incidents,’ therefore, are to be regarded in no higher light than as a few slight sketches—‘lights and shadows’ we might call them—as a few small contributions towards a subject the most interesting that can engage the human mind, and as a few specimens



and memorials of the author's ministrations among an attached people, over whom it is his happiness to be placed as pastor."

If this be a specimen of Mr. Foote's ordinary pulpit teaching, his congregation may regard themselves as highly favoured—ought to be devoutly thankful to the Head of the church—and will do well soon to solicit their instructor to put another series of his discourses into a permanent form. The volume, as a whole, differs altogether from any thing we have seen on the life of Christ. It has not the gorgeous imagery and stately eloquence of Jeremy Taylor, but it is free from his curious conceits, and is more evangelical in its tone. It will be read with greater pleasure than Dr. Bennett's "Lectures," because it is not so prosy, or Dr. Brown's "Discourses," since it does not so often remind you of the professorial chair. Safer than Neander, inasmuch as it does not go to so wide an extreme in the human view of Christ's person and history, it has at the same time all Neander's freshness. With the masterly production which Dr. Angus has so recently given to the world, as a critical and exegetical work, it is not for one moment to be compared; yet for subjective views of Christ and those with whom he associated, for delicate thought, beauty, and tenderness of expression, it is its superior. It is a unique book, of a high order of excellence, and cannot obtain too extensive a circulation. With two or three extracts we now leave it; cordially commending it as a book of suggestions to ministers, as a source of instruction to all.

Our first extract is from "The Private Life of Christ." "Fancy delights to dwell on this 'holy family,' and to think of the peace, and piety, and affection that reigned among them. The contrast between most of *our* family

circles and the family circle at Nazareth is painful to contemplate. How much of selfishness, and alienation, and worldliness prevails in them? How little is the character of the Saviour copied by us in our domestic relations and duties? Were we only more like Christ, how many happy homes would there be in our land? But there are, we fear, many unhappy homes—many wretched families—more by far than is generally supposed. And what is the cure for this? The presence of Jesus! Oh! let him into your houses to dwell with you, and form one of your family circle, and he will turn your homes into little Edens; he will heal your divisions; he will banish sadness and sorrow; he will cement you into one holy, happy family; and then will be realized all that imagination ever conceived of the charms of home. Jesus loves the family circle; he was brought up in it and to this hour he retains a pleasant remembrance of it. Oh! he will never forget it; it is pictured indelibly upon his memory—it is associated with many dear and delightful images. He would fain enter into our homes if we would let him. Believe it—it is his presence that sanctifies and sweetens domestic life; without this it is a poor thing. If you seek happiness in it without him, your disappointment is inevitable. Many fine things have been said of domestic bliss; but rest assured, that the presence and love of Jesus is the sweetest drop in the cup, and that, without this, it will speedily turn to gall and wormwood."—Pp. 24, 25.

We take the following passage from the chapter entitled, "John calling down Fire from Heaven." "With regard, next, to his state of mind in contemplating his departure out of this world, it is said that 'he steadfastly set his face to go to Jerusalem.' The original is even stronger and more emphatic. We have no single word that

exactly expresses the energy of meaning implied in the Greek: we are necessitated to have recourse to two words—‘steadfastly set;’ but they will answer the purpose. *Steadfastly*; mark this word. It is a key by which we may unlock, a window by which we may look into the depths of his soul at that moment. We must place ourselves in his position; we must occupy his viewpoint in order that we may comprehend the significance of this expression. Even anterior to any knowledge, gathered from any other source, of his feelings, one would naturally draw such a conclusion as this:—there is manifestly implied here DECISION on his part; a determination of mind; a fixedness of purpose; a resoluteness of will; a mustering of energies; a summoning up of courage. The step he is now about to take has not been determined on rashly; it has been the result of thought and reflection; the consequences have been well weighed; he has made up his mind, and nothing shall turn him aside. There must, therefore, be something of importance—of dread importance—in the future. Jerusalem! ah, that word conjures up a thousand images of terror. In Galilee he is among friends; in Jerusalem he is among enemies. It was no ordinary journey he was now about to take; and no wonder it demanded of him more than ordinary steadfastness of purpose. But you will say, he was soon to be ‘received up,’ soon to return to his Father’s embrace; and why should *this* have so affected him? what need for nerving himself for this? what call for moral courage, and deep seriousness, and high daring? Why should we call up before our minds the image of one with fixed eye, and compressed lip, and resolute front, and firm step—the very type of determination? Should we need not rather conceive of one with joy beaming in every feature, with hope smiling upon him and beck-

oning him onwards, and with high elastic step, scarce touching the ground? Ah! do you forget that strange and tragic scenes had to intervene between this and that most blessed consummation—his being received up into glory? That if he had in his eye Mount Olivet, from which he was to ascend to his Father and our Father, to his God and our God, he had also in his eye Mount Calvary, and Gethsemane’s garden, and all the dark details of his sufferings and death? that if he saw the crown, he saw also the cross? that if he realized the ascension, he realized also the crucifixion? True, there was light, there was blessedness, there was glory at the close; but, oh! it was through a dark, dark vista that it could be discerned and reached. All this was in his view; and we must take it all into our consideration if we would enter into the meaning of the expression, ‘he steadfastly set his face to go to Jerusalem.’”  
—Pp. 274, 275.

We cannot resist the temptation to introduce another quotation; it is from the chapter on “Lazarus.” “There is light once more in the dwelling at Bethany; there is gladness there as of old; the breach has been healed, and there is an entire family again under its roof! We have visited it once and again; let us pay it now a farewell visit. The three are engaged in conversation; it is earnest, solemn, mysterious; it is manifestly no common, every-day topic; we listen: ‘Where wert thou, brother, these four days?—weary, sorrowful, long, long days to us; tell us all, for thou hast much to tell. Thou hast seen strange things since last we met. Tell us, for thou canst, what it is to die. What is that mysterious transition the soul makes when it leaves its earthly tabernacle? How didst thou feel when, after taking thy last look of all on earth, the next moment thou wast ushered into the world of spirits? How can a pure,

naked, disembodied spirit exist? How think, and know, and feel? How wast thou engaged? What was thy work? Who were thine associates? Didst thou ever think of us, dear brother? We often, often thought of thee. Didst thou hear our sighs? Didst thou see Mary sitting at thy grave? Didst thou ever leave thy bright abode and pay a visit to thy once-loved home on earth, and overshadow us with thy wings when rose our morning and our evening prayer? Is it far away, that world of light, that happy land, that heavenly

paradise? Didst thou meet there with those whom thou lovedst here—friends, parents, relatives? Didst thou recognize them? and did they bid thee welcome to their heavenly home? Tell us, brother; we long to hear it all.' 'Ask me no questions,' the brother replies, 'I will not, cannot, dare not answer them. Be content to wait; you will know all ere long. Meanwhile, let us live more for that blessed place; for they are best prepared for heaven who are most like our beloved Lord and Master.'—Pp. 354, 355. W.

## BRIEF NOTICES.

*The Altar of the Household: a series of Services for Domestic Worship for Every Morning and Evening in the Year; Select Portions of Holy Writ; and Prayers and Thanksgivings for Particular Occasions; with an Address to Heads of Families. Edited by the Rev. JOHN HARRIS, D.D., Principal of New College, St. John's Wood, London; Author of "The Great Teacher," "Mammon," "Pre-Adamite Earth," &c., &c. Assisted by Eminent Contributors. London: John Cassell, Ludgate Hill. 1853. Quarto. Pages xxii, 744. Price 15s. Cloth.*

When we look at the elegant frontispiece with which this volume is adorned, we cannot help regretting that the middle aged gentleman surrounded by an interesting group of which he is husband, father, and master, should be unable to conduct the united devotions of his household without a prayer-book. Could we gain his ear we should be inclined to say that all the purposes of family worship cannot be fully answered by the use of written forms, however great the ability with which they may have been composed; and that by confining himself to these, he surrenders all prospect of acquiring hereafter the gift of praying extemporaneously. But we believe that there are cases in which, were no such assistance allowed, the exercise would be inevitably neglected; and that it is better that forms such as those before us should be employed than that family prayer should be omitted entirely. We doubt not that many of the ministers who have assisted in the compilation of this work have done so under this impression; and that they would concur with us in advising their friends to dispense with such aid in family worship, if they can. If they cannot, then, let them avail themselves of the assistance this book affords. The name of the editor is a guarantee that the principles per-

vading it are evangelical, and that it contains nothing offensive to a refined taste. The names of the contributors also are names of devout and able men, well known to the public, the majority of whom are pastors of congregational churches. The task devolving on the editor, he states, "has consisted in determining the form and distribution of the work, in selecting the portions of scripture to be employed, and in supervising all the manuscript before it was sent to the press." One page is assigned to every morning, and one page to every evening, comprising a short portion of scripture, a few reflections upon it, and a prayer. The other parts might perhaps be used advantageously without the prayer; but where this is read, we should strongly recommend the addition of a few sentences fresh from the heart as an accompaniment. These might be introduced either before the printed prayer or after it. If any of our friends wish for a book of this kind, we think that they cannot choose a better than "The Altar of the Household."

*The Book and its Story: a Narrative for the Young, on occasion of the Jubilee of the British and Foreign Bible Society. London: Bagsters. 16mo. Pp. 476. 1853. Price 3s. Cloth.*

This book will be a favourite among those for whom especially it is written, and not among them only, readers in more advanced life will hail it also. It presents in a condensed and clear form the history of the bible as a divine revelation, introduced by a succinct and instructive account of the methods of early writing, from the rudest hieroglyphic to the most perfect alphabetical character. The several stages in the progress of the Old Testament to its completion; the use of the Apocrypha and its character; together with the



manner in which the New Testament came into its present condition, find in these pages a brief, but lucid, and highly instructive record, novel in form, and fascinating in style. The difficulties against which the book has had to struggle to obtain the position it had in public esteem at the commencement of the present century are here detailed in a few chapters forming the first division of the volume, the information collected being authentic and full of those facts which awaken devout gratitude that we have the bible free as the light shining around us and the air we breathe. Somewhat more than the latter half of the volume is occupied with exceedingly interesting details on the apparatus at work in multiplying copies of the bible; and on the rise, progress, and present operations of the British and Foreign Bible Society. The "Book and its Story," has been written professedly with the desire that the younger members of our families should look upon it as a volume intended for them, and peculiarly their own, a desire which we think will be gratified. Nor will our young friends fail to regard as beyond all other arguments to awaken prayer, contribution, and effort on behalf of the Bible Society, the fact that notwithstanding all it has done in circulating the precious volume, not less than seven hundred millions of the inhabitants of our world are totally destitute of those counsels which make wise unto salvation. G.

*Hippolytus, and the Christian Church of the Third Century. With a Copious Analysis of the newly discovered M.S.; and a Translation of all its important parts, from the Original Greek. By W. ELFE TAYLOR, Author of "Popery, its Character, and its Crimes," &c., &c. London: Arthur Hall, Virtue, and Co. 1853. Pp. viii. 245. Price 3s. 6d.*

The attention of our readers was directed at the commencement of this year to a learned work published by the Chevalier Bunsen, in four costly volumes, on Hippolytus, who in the middle of the third century was bishop of Portus, a suburb of Rome, and at the same time one of the presbyters of the city. Much as there was to admire in that performance, it was felt that while its expensiveness placed it beyond the reach of many who would gladly have perused it, the account which it gave of the ancient martyr was so mingled with comment, and presented in so poetic a form, that it was difficult to ascertain frequently whether the sentiment advanced was the sentiment of Hippolytus, or merely of the Prussian ambassador. A principal object which Dr. Bunsen had in view in its publication evidently was to advocate his own opinions on some points from which evangelical Christians in this country generally dissent. We are happy therefore to have now to announce a work which, at one tenth part of the price of Dr. Bunsen's volumes, gives a concise and trustworthy account of Hippolytus and his writings. After treating succinctly of the discovery of the manuscript, of the claims of Hippolytus to its authorship, of his life and character, and of the other products of his pen, Mr. Taylor vindicates successfully, we think, the orthodoxy of the venerable author's opinions

respecting the personality of the Divine Spirit, and the authenticity of the book of Daniel. He then adverts to the nature of the principal heresies that called forth the opposition of Hippolytus, and gives an analysis of the newly discovered work, translating some of its most important portions. He closes with disquisitions on the Government, Constitution, and worship of the Christian church, at the time referred to, showing especially that Hippolytus did not recognize the papal supremacy. To all Dr. Bunsen's readers this work may be cordially recommended as a corrective of some erroneous impressions which his volumes are adapted to produce; and others will find in it much information respecting the ecclesiastical aspects of a deeply interesting age.

*Scenes in other Lands, with their Associations. By JOHN STOUGHTON. London: Jackson and Walford, 1853. 12mo. Pp. viii. 306. Price 5s.*

Mr. Stoughton's pen is indeed that of a ready writer, and the proof of it which lies before us will not detract from his well-earned fame. It is not a journal of any single continental tour, but the recollections of several. There is little, if any, personal incident; but the objects seen are grouped into masses, and they give rise to various reflections and historic reminiscences, written with great beauty and force. It will be seen from the table of contents, that this book is very unlike the generality of the journals of tourists, and in the distribution of the details, we think, the author has exercised a sound discretion; while the general interest of the whole is much increased. The Rhine and its Architecture—Basle and its Council—Zurich and the Reformation—Lands and Lakes of Heroic Memories—Stories about the City of Berne—Alpine Gateways—Footprints of Piety and Genius—Monarch of Mountains—Lakes of Lombardy—Three Worthies of Milan—Roman Amphitheatre—Verona, Padua, and Mediæval Times—Historical Dream in St. Mark's, are the subjects of the thirteen chapters into which it is divided. If we have not been so much struck with Mr. Stoughton's power in this production, we have been surprised at the variety of his knowledge and attainments. So far as we can judge, his notices of architecture, sculpture, and painting, are accurate and just. They are full of true taste and feeling. His sympathy with beautiful and sublime scenery is deep and fervid, and many of the descriptions are vivid and fresh. Fond of musing, a habit of superior minds, especially when thrown among the grander scenes of nature, and the noblest works of art, both ancient and modern, the passages in which our author indulges it, are exceedingly interesting and beautiful. To us, however, the greatest charm of the book lies in the brief but graphic sketches of the men who have made the places visited for ever famous. Few writers surpass Mr. Stoughton in this department of literature. He boldly vindicates the reputation of those who have been unjustly aspersed; and there are, in the seventh chapter, a few words about Calvin, which we particularly recommend to the consideration of those who seem to have no notion of him, except as taking a part in the execution of Servetus. We have

read this work with great pleasure, and have derived instruction from it. The scholar, the gentleman, and the Christian appear in it throughout. We can, therefore, most cordially recommend it to our readers. T.

*A Manual of Buddhism in its Modern Development.* Translated from Singhalese MSS. by R. SPENCE HARDY. London: Partridge and Oakley. Pp. 532.

This volume, in conjunction with a former one by the same author, entitled "Eastern Monachism," places before the English reader the most complete picture of the religion and philosophy, or rather religious philosophy, of Gotama Budha to be found. The fundamental principle of the system is simple, but has been ramified into innumerable forms, and burdened with legends the most outrageous and absurd. The object of Gotama's life and the gist of his teaching were the attainment of perfect independence of all material forms, and by a course of severe self-discipline to fit himself for absorption into the impersonal essential Being. But his theory of that Being is scarcely distinguishable from nonentity, and annihilation, the entire destruction of conscious being becomes in fact the desire and reward of the Buddhist, while the practical effect is the assertion of a blank atheism. Who Gotama was, how he came to entertain these notions, the nature of homage paid to his person, his remains and his images, the strange events of his life and his final absorption, may all be found detailed in this volume from authentic sources. To missionaries engaged among Buddhists and to all curious readers of the freaks of un-sanctified imagination, as well as to the oriental scholar, this volume of Mr. Hardy will be found an invaluable help. U.

*The Poetical Works of George Herbert. With Life, Critical Dissertation, and Explanatory Notes, by the Rev. GEORGE GILFILLAN.* Edinburgh: James Nichol. London: Nisbet and Co. 1853. 8vo. Pp. xxviii. 328.

This is an elegant edition of poems which have had admirers more than two hundred years. Herbert entered this world in 1593, and quitted it in 1633. He was elected orator for the university of Cambridge, and became rector of Bemerton before he died, but he was too much of a poet to prosper greatly in his worldly affairs. As a poet, he married one of the nine daughters of a friend who had fixed on Jane for him because she was his *beloved* daughter, in three days after their first interview with each other. His sentiments were evangelical, but his style was exceedingly quaint, and the editor remarks that next to the person of Christ, his passion was the church of England. "Fully to appreciate him" Coleridge observes that the critic must be "an affectionate and dutiful child of the church, and from habit, conviction, and a constitutional predisposition to ceremoniousness in piety as in manners, find her forms and ordinances aids of religion, not sources of formality." Our readers will not be surprised, therefore, that we should regret that this is the only volume of the series that has reached us, as it is probable that any of the others would have been more to our taste.

*The Churches for the Times, and the Preachers for the People; or, the Bible, the Churches as they were, as they are, and as they ought to be, and the People.* By WILLIAM FERGUSON, Bicester, Oxon. London: B. L. Green, Paternoster Row; W. Freeman 69, Fleet Street. 1853. Small 8vo. Pp. 308.

The following sentence, selected from the preface, is a very fair specimen of the spirit and style of this book, "If the author should be attacked by unreasonable reasoners, or little men in a large mask, the probability is that they will receive that unanswerable reply, which dignified silence administers to masked impertinence, as well as to that kind of raving which frequently arises from a consciousness of real weakness." There are some good things in this volume, it is true; but so much conceit, ignorance, bad-taste, and bad feeling, have perhaps never been exhibited in the same space. One would suspect that the writer is a disappointed man, whose disposition had been soured; he looks on everything with a jaundiced eye, which discovers and multiplies defects, and is slow in discerning excellencies. It would not surprise us to hear, some day, that his spirit had sought repose in the green pastures and beside the still waters of the Established Church. We are not able, neither do we wish, to understand the heart or piety of him who can collect and publish to the world, with apparent zest, the frailties of Christians or the defects in our churches. We recommend him to ponder well, and act upon, one sentence in his own book, "It is not by abusing certain evils from the pulpit, or through the medium of the press, so much as by creating a taste for better things, that the people can be induced to cease from evil and learn to do well." B.

*The Preacher and the King; or Bourdaloue in the Court of Louis XIV.* Translated from the French of L. BUNGENER. With an Introduction. By the Rev. GEORGE POTTS, D.D., New York. London: T. Nelson and Sons. 1853. 16mo. Pp. xxviii. 371. Price 3s. 6d.

This is one of those books which so fascinate the reader who has gone through one third part of it, that he can scarcely close it, though perfectly aware duty demands his immediate attention elsewhere, but respecting which, when the narrative is ended, he finds it difficult to say what good he has gained, or why it should have been written. It consists almost wholly of conversations in which Bourdaloue, Bossuet, Fenelon, Claude, Louis XIV., his queen, and the king's mistress for the time, take principal parts; the object of most of the parties being, by means of a sermon, to procure the expulsion of Madame de Montespan from the court. The conversations contain many true and striking remarks respecting the art of preaching impressively; and the effect of the whole is to cause the most celebrated French preachers of the seventeenth century to be regarded as mere performers, aiming at admiration and unworthy of it. This opinion of them is probably not far from correct; and were the conversations genuine, the result in this respect would be good; but as they are not, as the tale is a romance, and facts of the history are in it

misrepresented, we cannot think that the book will really subserve the cause of truth.

*A Valedictory Offering: [Five Sermons, in token of Christian Love and Remembrance towards his Brethren in England. By CHARLES PETTIT M'ILVAINE, D.D., D.C.L., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. London: Seeleys, Fleet Street and Hanover Street. 1853. 12mo. Pp. 107. Price 2s. 6d.*

Bishop M'Ilvaine has long been favourably known in this country by Christians, both in and out of the Establishment. This volume though small will add much to his reputation and usefulness. The subjects of the Sermons are, "The Power of the Word of God—The Personal Ministry of Christ now and ever—The Believer's Hidden Life in Christ—The Believer's Assurance in Christ—The Portion of the People of God." They are rich in pure doctrine; practical in their scope and tendency; oftentimes truly eloquent in style; pervaded throughout by a devout and earnest spirit. We heartily thank the prelate for his farewell gift, and commend it to all our readers. W.

*Life in Death. A Sermon preached at Rodborough, Gloucestershire, on Sunday, June 12, 1853, on occasion of the Death of the late Earl of Ducie. By SAMUEL THODEY, Minister of Rodborough Tabernacle. London: Partridge and Oakey. 1853. 8vo. Pp. 50.*

A great change had taken place in the habits and pursuits of the late Earl of Ducie before his last illness. "The decision of his religious character," says Mr. Thodey, "as his own impressions became matured, during the last seven years of his life especially, was seen in nothing more than in his deep concern to advance both the temporal and spiritual welfare of those around him." But the closing period of his life was "marked by a great accession of religious peace, and by a more full development of that inward life of personal godliness which had been growing up very much in secret, and now appeared, like a river flowing a long way under ground, to break forth into light as it approached the termination of its course." "He was now wholly occupied and engrossed with a sense of the aboundings of God's grace towards him, yet penetrated with the deepest sense of contrition, and lowliness, thinking that he had glorified God so little in life, who had done so much for him." He entreated his children "to give a young fresh heart to God, and not to leave it till it became old and rusty," as he feared he had done. The account of the joyful death of this nobleman, at the age of fifty-one, is deeply interesting, and the sermon which introduces it is of a superior order.

*Poetic Sketches; or, Thoughts in Verse, written during the Intervals of Business; by HENRY FLETCHER. London: Relfe. 1853. 16mo. Pp. xiii. 191. Price 5s.*

The author, who dates from Camberwell, has written principally for those "whose early friendship gilded the morning of his days, and

is casting a richer and more mellowed radiance on his pathway as he draws nearer to the sunset of his life." To strangers who may be inclined to glance at his pages he observes, with truth, that "if no thoughts are elevated, no delicacy will be wounded." A pleasing specimen will be found on page 752.

*The Martyrs, Heroes, and Bards of the Scottish Covenant. By GEORGE GILFILLAN. Second Edition, carefully revised. Fourth Thousand. London: Albert Cockshaw. 1853. Pp. 251. Price 2s. 6d.*

Those who have derived their opinions of the Cameronians and Covenanters from the writings of Sir Walter Scott, will do well to study this little volume. Here will be found the charms of romance combined with the sternness of truth; vivid and eloquent descriptions of heart-stirring scenes of suffering and cruelty; and exhibitions of human nature which lead us both to weep and to rejoice. Tribute is here paid to the courage, constancy, and fidelity of the martyrs and heroes of the Scottish Covenant, whilst their faults are faithfully exposed. Their heroism was the offspring of deep-rooted religious feeling and principle, and in the strength of their convictions the source of many of their faults may be traced. The age in which they lived was one of comparative darkness; religious freedom was a thing unknown and almost unconceived; and with every man liberty of conscience was liberty for himself and not for his neighbour who differed from him. In such an age, much claims our forgiveness for which now there would be no excuse, and conduct that cannot strictly be defended excites our admiration. We are glad to find that this book has reached a second edition, and hope that it will lead many to appreciate and imitate the virtues of men, of whom the world was not worthy. B.

*Sir Thomas Fowell Buxton, Bart. A Study for Young Men. The Wife, or a Mirror for Maidenhood. A Sketch by T. BINNEY. London: Nisbet and Co.; Hamilton, Adams, and Co. 1853. 12mo. Pp. 199. Price 1s.*

Happy is the preacher who has a good text, and happier he who makes a good use of it. Mr. Binney has found a good text in Sir Thomas Fowell Buxton, and has well handled the materials furnished by his history and character. The contrast between the youth and the man is well drawn, and the process of transformation well depicted. The means by which a man not possessed of striking genius arrived at deserved eminence, acquired immense power, and established a reputation which will never die, are ably pointed out; and in a manner calculated to teach young men the value of determined energy, promptness, and prayerful heartfelt piety, and to stimulate to integrity, perseverance, and virtue. The "Mirror of Maidenhood" is not a whit less happy. "The Model Wife," her domestic and personal virtues, their results, and basis, are well sketched. Let but our youth well digest this little volume, and who shall declare the next generation of fathers, wives, and mothers! B.



*Glimpses of Great Men; or, Biographic Thoughts on Moral Manhood.* By A. J. MORRIS, Author of "Religion and Business," &c. &c. London: Ward and Co., Paternoster Row. 1853. Pp. 148. Price 2s. 6d.

These sketches are rightly named. They are glimpses of great men; but such glimpses as are calculated to make us long for more intimate acquaintance. In them there is manifested a discernment of character and motive, which does honour both to the understanding and heart of the writer. They are glimpses of *great men*, men of gigantic power; but they are sufficient to show that the secret of true greatness is to be found in a strong and living faith, and in strict adherence to the course marked out by conscience. We commend their study to our youth, with the hope that they may learn to appreciate and realize the power of patient perseverance, and diligent activity, in the cause of humanity and truth. B.

*An Address to the Working Classes on the Means of Improving their Condition.* By the Rev. DAVID ESPAILLE. Edinburgh: Paton and Ritchie, 3, Hanover Street. 1852. Pp. 45. Price 6d.

If the working classes would pay more earnest heed to such teachers as the author of this address, and less to the itinerant demagogues of the day they would soon rejoice in an improved condition. For sound principle, faithful expostulation, friendly and affectionate counsel, they will not easily find this appeal surpassed. Employers would do well to distribute it largely among the persons for whom it is designed. W.

*Christian Experience: the Life of Mrs. GRACE SOPER.* Written by herself. London: Houlston and Stoneman. Pp. 203.

This lady attended the ministry of the late Dr. Hawker of Plymouth, and was strongly impregnated with his peculiarities. The narrative was written for the perusal of her children; it was natural that they should value it, but it does not appear to us to be adapted for general circulation.

*The Kingly Office of Jesus: a Sermon preached in New Church Street Chapel, Edgware Road, London, on Lord's Day morning, August 21st, 1853.* By JAREZ BURNS, D.D. Minister of the Congregation. Published by Special Request. London: Houlston and Stoneman. 16mo. Pp. 12. Price 3d.

After advertising to the scriptural representation of the Kingly Office of the Messiah, the preacher describes the leading characteristics of his royal administration, showing that Christ's kingdom is in, but not of this world—that it is essentially spiritual—that it is pre-eminently righteous—that it is grounded on his atoning sacrifice and death—that it is eminently a kingdom of peace—and that it shall be progressive and universal. From all this we may learn the pre-eminent dignity of the Lord Jesus—the blessedness of his subjects—the duty of his people—what should be the imme-

diate concern of the unconverted—the inevitable and terrible doom of his incorrigible enemies.

*The Faithful Promiser.* London: R.T.S. 64mo. Pp. 128. Cloth, gilt.

The baneful tendency of collections of scripture promises, when those promises are sentences or parts of sentences torn from their connexion and presented without any reference to character indiscriminately before all readers, has for many years past called forth the regrets of thoughtful observers. The source whence this pretty little book has come led us to turn to it with the hope that it might be in this respect unobjectionable; but alas! it is no better than its predecessors.

*The Homilist, and Bi-Monthly Pulpit Review.* 1852 and 1853. Edited by the Rev. D. THOMAS, Stockwell, Surrey. London: Ward and Co., Paternoster Row. Price 1s. each number.

The bulk of this work is the production of the editor, who is favourably and somewhat widely known as the author of a talented and powerful book, addressed chiefly to young men, called "The Crisis of Being." This periodical, if it continue as it has commenced, will certainly widen the circle of his reputation and usefulness. A second edition of several of the numbers has already appeared. Mr. Thomas is certainly a strong-minded man, and, so far as we can see from his sermons, holds, with a firm grasp, the fundamental doctrine of evangelical truth. We do not assent to all his propositions, at least as he puts them; but the defects of the work are few indeed compared with its merits: the disk is bright enough to bear many such specks. Although this is a periodical of *sermons*, let not our readers recoil from it. We are quite aware that some persons have an idea that Pope's Goddess of Dulness must have supplied the pen with which many sermons are prepared for the press: truly, we admit, a man may exclaim, in the midst of such productions, *hic locus est Somni!* But we are much mistaken if thoughtful Christians will not find these Homilies worth a perusal, and even more than one. We can also assure our ministerial brethren that if they are seeking for *real* help for the pulpit—we mean *suggestive* materials, or what Dr. Johnson calls "seminal thoughts"—they will find them here. We commend the Homilist to all who like to *think* as well as to *feel*, who wish to *expand* their minds, as well as to *excite* their hearts. II.

*Puritan Gems; or Wise and Holy Sayings of the Rev. Thomas Watson, A.M. One of the Ejected Ministers on Bartholomew's day, 1662.* Edited and Arranged by the Rev. JOHN ADEY. Sixth Thousand. London: J. Snow, and Ward and Co. Pp. 128. Cloth, gilt.

A pretty little collection of emphatic sentences, each embodying some valuable thought. It is a companion volume to "Puritan Pearls," referred to on page 559 of our present year.

"*Strikes*," viewed in relation to the interests of Capital and Labour; a few Thoughts on the Present Industrial Crisis. By HENRY DUNKLEY, M.A., Author of an Essay on the Working Classes, entitled "*The Glory and Shame of Britain*." Salford; George Wiley. London: Hall, Virtue, and Co. 1853. 12mo. Pp. 34.

To all who are interested in the subject, whether as operatives or employers, we recommend this tract very cordially. This is not the first time that Mr. Dunkley has shown himself a warm and judicious friend of the working classes. His essay which gained the prize offered by the Religious Tract Society was a masterly performance, and this breathes the same spirit. He shows that labour and capital are co-factors in the production of wealth; that "Strikes cannot raise wages," and that "Strikes always depress wages;" that "they frighten capital," that "they lead to a large increase in the number of labourers," and that there are other evils connected with them, "affecting partly the operative himself, and partly society at large, the mischievousness of which it is almost impossible to exaggerate." He then illustrates the Tyranny of Trades Unions, and contends that the complete emancipation of industry not only includes their overthrow, but also the entire repeal of what are known as "trade laws."

*The Scripture Pocket-Book for 1854; containing an Almanack; and a Passage of Scripture for every Day, with an Arrangement by which the Bible may be read in the course of the Year; and a variety of Useful Information.* London: Religious Tract Society. Price 2s. Roan with Tuck.

A list of Religious and Benevolent Institutions, some pages of pious extracts under the title of Gleanings, and the peculiarities mentioned in the title-page, combined with such general information as may be found in other respectable diaries, will secure for this Pocket-Book the preference of many purchasers.

*The Protestant Dissenters' Illustrated Almanack for the Year 1854; being the second after Bissextile, or Leap Year. With Portraits of the Fathers of British Protestantism and Nonconformity.* London: John Cassell. Price 6d.

If the title were altered to the Congregationalists' Almanack, we should have no reason to complain of it; but the immense preponderance given to the information respecting one body of protestant dissenters should prevent the continuance of the present appellation. The small part relating to baptist institutions is incorrect in some respects, as well as scanty.

*The Christian Almanack.* 1854. London: Religious Tract Society. Price 6d.

As usual; neat, exact, and comprehensive.

## RECENT PUBLICATIONS,

## Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Australia; its Scenery, Natural History, and Resources. London: R.T.S. Monthly Series. 18mo., pp. 192. Price 6d.

Australia and its Settlements. London: R.T.S. Monthly Series. 18mo., pp. 192. Price 6d.

The Life of Alexander the Great. London: R.T.S. Monthly Series. 18mo., pp. 192. Price 6d.

Successful Men of Modern Times. London R.T.S. Monthly Series. 18mo., pp. 192. Price 6d.

The Intelligence of the Animal Creation. By the Rev. WILLIAM EDWARDS, Assistant Chaplain of the House of Correction, Wandsworth. London: William Freeman, 69, Fleet Street. 18mo., pp. 38. Price 6d.

The Elder Brothers; or, Protectors and Tyrants. A Story for Boys. By Mrs. THOMAS GELDART. London: A. Hall, Virtue, and Co. 24mo., pp. 72.

The Sabbath School Hymn Book. Selected by the Rev. JOSEPH BROWN, D.D., Dalkeith. Edinburgh: Gall and Inglis. 32mo.

The Tree of Life. Winter—November. London: Blackader and Co. 32mo., pp. 64. Price 6d.

The Great Storm in 1703. By CHRISTOPHER WOOLLACOTT. London: Houlston and Stoneman. 16mo., pp. 24. Price 1d.

The Converted Soldier: a Tale of India. By CHRISTOPHER WOOLLACOTT. London: Houlston and Stoneman. 16mo., pp. 16. Price 1d.

Faded Flowers: a Tale for Little Girls. By a Mother. London: Houlston and Stoneman. 32mo., pp. 16. Price 4d.

The Youthful Christian: an Account of the Dying Experience of Ann Young, aged Fourteen. London: Houlston and Stoneman. 32mo., pp. 8. Price 4d.

The Pocket Book Almanack for 1854. London: R.T.S. 32mo. Price 2d.

The Tract Society Penny Almanack for 1854. London: R.T.S. Price 1d.

Sheet Almanack for 1854. London: R.T.S. Price 1d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. November, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 45. Price 5d.

The Eclectic Review. November, 1853. Contents: I. Progress of the Nation. II. Poems by Alexander Smith. III. The Stones of Venice, the Sea Stories. IV. Memorials and Correspondence of Charles James Fox. V. Faber's Revival of the French Emperors. VI. Miss Bremer's Homes of the New World. VII. Medway's Life of Dr. John Pye Smith. VIII. Cholera: its Treatment and Remedy. Brief Notices, Review of the Month, &c. London: Ward and Co. 8vo., pp. 148. Price 1s. 6d.

# INTELLIGENCE.

## AMERICA.

### COMMON SCHOOLS.

The following extract from the New York Journal of Commerce is copied into the New York Recorder, and recommended to special attention as an able statement of the present position of a very important question. The facts demand the attention of the lovers of truth and liberty on both sides of the Atlantic.

Twenty years ago the common schools of this city were under the charge of an association of benevolent men, denominated "The Public School Society." The bible was read in all the schools, and in other respects a moral and religious influence was exerted upon the pupils. Care, however, was taken that no sectarian influence should be exerted, and the vigilance of different denominations of Christians insured the faithful observance of this rule. In process of time immigration increased, more especially from Ireland, and the Catholic (viz. Romish) population became numerous. Then the cry was raised by the priests that the schools were *sectarian*; not because any sectarian doctrine was taught in them, but because the Bible was read to or by the pupils. As it would not sound well to say that the Bible is inconsistent with the Catholic (viz. Romish) religion, the plea was that a Protestant version of it was used. Well, to remove this objection, the Protestants consented, though with reluctance, that the Bible, and all direct religious teaching, should be withdrawn from the schools. They further consented that the text-books used in the schools should be submitted to the inspection of leading Catholics, (viz. Romanists), and that any offensive phrases which might be discovered should be thrown out. And, as if all this were not enough, a system of Ward Schools was established, entirely exempt from the control of the Public School Society, and placed under the direction of persons chosen by the people of the ward, subject to such general regulations, adopted by the Board of Education, as might be necessary to exclude sectarianism. Within the last year or two, all the common schools in the city have become ward schools, and the Public School Society has been disbanded. These successive modifications of one of the best systems of common school education that ever existed, were deemed a less evil, on the whole, than the growing up of a large body of children in ignorance and degradation.

Did it have the desired effect? Did it bring in the Catholic (viz. Romish) children? To some extent it did. But now a new cry is raised by the same parties who raised the first, viz., that our schools are "*atheistical*." The meaning is, we suppose, that religion is not taught there; the Bible is not read there; prayer is not offered there. And why not? Because the Catholics (viz. Romanists) demanded that these things should be excluded. The very changes made in compliance with their demands form the subject of a new complaint, more grievous than the first.

Now the question is, are our public schools still to be tampered with at the instigation of Romish priests? And how far is this pusillanimous compliance with their demands, on the part of our school commissioners, to be carried? Shall the whole school system be first sacrificed, and then Romanized? The object of this crusade against our public schools is, first, to bring them into contempt and suspicion as irreligious and ungodly, and next, to build up Romish schools on their ruin. When the Romanists have once succeeded in proscribing the Bible, and causing it to be banished, and have also put the ban of anathema and exclusion even on the Lord's Prayer, they have some plausible ground for the outcry to be raised, and now commencing, that the schools are atheistical and dangerous. In some cases they will succeed in getting Protestants and Christians to join with them in this cry; and so far as they do, their object will have been accomplished in bringing our public school system into odium and neglect.

An almost irreparable injury has already been done in yielding to their machinations. The Bible once excluded, it will be difficult to bring it back. With even the Lord's Prayer proscribed and forbidden, it will be difficult for any, the least, religious instruction to be communicated or influence exerted. And what a system of education, what a lesson of freedom for the young, in which even Christian teachers dare not repeat, in the hearing of their pupils, a passage from the Scriptures, nor offer the Lord's Prayer, for fear that, at the instigation of Romish priests, they forthwith lose their places! When our School Commissioners, as in Flushing, proceed so far as to forbid the Lord's Prayer, out of fear of Romish oburgations, we do in fact set an example of intolerance worthy of the Duke of Tuscany himself. It would need but little additional power to say, as in case of the persecuted Madiai, You shall not



read the Bible to your servants, nor say the Lord's Prayer at any service of instruction, where there might be Romanists to object to it.

This truckling to Romish demands, and this courting of Romish favour, has reached a point in our country quite disgraceful. Some of our editors, who fain would be thought very bold and independent (and bold they are as respects Protestantism, which they are ready to decry without fear), tell us that nothing must be done, on any account, which shall seem to reproach, even in appearance, the Romish faith. They are very strong for agitation and free inquiry in regard to the most sacred opinions and institutions maintained by the Protestant Christian church, but very tender and careful as to any and every thing held dear by Romanists. The Romanists may attack the evangelical church of Christ, and the Bible and the ministry, with the fiercest rancour and invective; but the moment any one speaks out plainly in regard to Romanism, describing the Papacy as it is, then at once these gentlemen raise the reproach of sectarianism and intolerance. Witness what has been said in regard to Gavazzi's noble freedom and boldness in unveiling the abominations of the Papacy. Face both ways if you please, gentlemen, for yourselves, and consult your god—Expediency; but pray let one man speak (if he dares) without regard to the Romish subscribers and votes, and let him tell, in an honest, open way, what he has seen and known and felt in regard to the incurable wickedness of the Papal system. Such an orator is a phenomenon, in our day, far more wonderful than an unbribed alderman or a clean street in New York city. Do not persist in stuffing the wood, hay, and stubble of your political expediencies down his throat. Do not endeavour to throw dust in his eyes, by such transparent pretences as that you seriously fear lest his exposures of the iniquities of Romanism, and his fearless onsets against the system, may injure the dear cause of human liberty! Speak as decidedly against the intolerance of Romish priests as you do against the freedom of those who unveil and set forth the abominations of the Papal system, and then we may believe in the depth of your anxieties against the increase of sectarianism.

## ASIA.

### TEN YEARS IN CHINA.

Dr. Macgowan, of Ningpo, an American baptist missionary, in a review of ten years spent in China, thus sums up the results of missionary labour. Premising that the language cannot be acquired so as to be fluently used, without several years' study, he says:

"Much of the time of the most accom-

plished scholars has been occupied in translating the sacred Scriptures, while others have devoted themselves to the education of youth and various employments incidental to incipient missionary labour. Hence the amount of that labour from which immediate effects are looked for has not been large. If the results of the past ten years' toil and expense have been less than Christians anticipated, they are such as should not occasion discouragement. Above one hundred natives, who ten years ago were perfectly ignorant of the gospel, are now members of the churches of Christ. One Chinaman only was then competent to the work of an evangelist, now there are a dozen who stand up before their countrymen as preachers of the gospel. Hundreds of children have been carefully instructed in the truths of the gospel, thousands of adults have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of our Lord and Redeemer through the printed page. The deep-seated enmity to foreigners has to some extent been abated by medical missionaries administering to the relief of 200,000 patients. We may hope, therefore, under the divine blessing, for a more rapid advance in the work of evangelization during the ensuing ten years. Let our brethren continue their support of missions in China, reinforce our thinned ranks, and remember us always in their prayers, and these dry bones will yet live."

## HOME.

### ANTI-STATE CHURCH CONFERENCE.

The Third Triennial meeting of the Anti-State-Church Association was held at the London Tavern, Bishopsgate Street, on the 3rd and 4th of November. A report was presented by the Executive Committee which gave a summary of the proceedings of the society during the last three years, described its present position, and indicated the propriety of some changes which were subsequently made. It was a carefully written document, and we shall gratify many of our friends by presenting it to them entire.

### Report.

Gentleman of the Conference,—With feelings of thankfulness, in which, as they believe, this assembly shares, the Executive Committee witness in your attendance to-day the consummation of their recent labours. Ten years have passed since the institution of a movement avowing as its object the wresting of Christianity from the grasp of secular governments. During that period its projectors and supporters have thrice assembled in a representative capacity, having wisely resolved, that an organization constructed for a necessarily tedious work should periodically undergo revision, and have infused into it fresh elements of strength,

After struggling with the difficulties incident to a new and unpopular project; having had, first to vindicate the propriety, and then to demonstrate the utility of such an institution; the friends of the Anti-State Church Association have now passed through what may be regarded as the experimental stage of their grand enterprise. They have laboured, not without success, to familiarize the public mind with ideas once strange and startling, and whereas their purpose was at the outset considered too visionary for practical men, the separation of the church from the state is beginning to be regarded as a change the approach of which may be distinctly recognised. The work which in 1843 was commenced in faith, may in 1853 be carried on in well-founded hope; the doubts which might exist as to its desirableness then having been removed, by the obvious necessity for guiding into right channels the thought and feeling which have been evoked by the pressure of subsequent events.

It is in no self-complacent spirit that the Committee thus speak, since they are conscious that not one, but many, agencies have operated to produce that altered tone of public sentiment at which they so heartily rejoice. Solicitude mingles with satisfaction in their view of the aspect of the times in relation to their cherished principles and design. For, while at the commencement of the society's career a lack of energy and wisdom seemed likely only to delay for an inappreciable period success already indefinitely distant, the probability, approaching to certainty, that a wise adaptation of means to ends will now issue in decisive results, invests with importance every step of the movement, and increases the responsibility of those on whom its conduct rests.

Hence the Committee have anticipated the present triennial conference with more than usual anxiety, feeling it to be an occasion when to the discharge of routine duties should be added well-directed efforts to bring the only central organization which exists for the liberation of religion from state interference up to the level of so important a trust of the facilities providentially afforded for its execution.

To this end they thought it prudent to postpone the holding of the present conference to a period of the year even so inconvenient as the present, that time might be afforded for ascertaining the views of individuals representing influential sections of the community already united with them in principle, though not in action. Bearing in mind that this association has not embraced within its ranks all who sympathize with it in its aims, they have sought to entertain, in a spirit of candour and conciliation, the objections urged against its constitution, spirit, and operations, and have spared no pains to make known the fact that at these triennial gatherings a welcome is given to all who concur in the society's fundamental principle, and in the propriety of

organized efforts to embody it in law, irrespective of their previous relationship to the society itself.

The Committee are able to refer to facts which prove the time thus expended has not been misapplied. But probably the acts of the conference itself, and of the Executive Committee to be appointed and instructed by it, will be still more effective in influencing many who are now watching at a distance, but with a friendly eye, the course of this Association. In presenting, therefore, as they will now endeavour to do, a succinct sketch of the principal matters which have engaged their attention during the last ten years, the Committee think it well to add some practical suggestions as a basis for the deliberations of the present conference.

*The extension of the society's publishing department,* by the issue of volumes intended to inculcate its principles in an indirect and uncontroversial form, was one of the first topics which came under their consideration after their appointment, and as their design in projecting the "Library for the Times" has been fully set forth in their annual reports to the council and in other published documents, it will suffice on the present occasion to report the extent to which it has been realized.

Up to this time eleven volumes of the library have appeared, and of these more than 20,000 copies have been put into circulation—many of them, there is reason to suppose, in quarters into which the society's other publications could not possibly find entrance. The attractiveness of some of the volumes has been evidenced by a rapid and extensive sale, and others may be expected to prove of great permanent value. The opinion expressed by the public journals in respect to the entire series has also been in a high degree encouraging, and even those who discountenance the society's other operations have warmly commended the exertion of this literary project.

It was estimated by the Committee, that by raising £2,000 for this specific purpose, it would be practicable to publish a volume, or portion of a volume, monthly, but this calculation proved to be erroneous. The whole of the required sum were not raised, and the intervals of publication was found to be too short. From these causes, difficulties arose which obliged the Committee to suspend publishing for a time, and to reduce the expenditure of the department within the narrowest limits. Arrangements are, however, now making by which two volumes of great interest will be added to the series about the beginning of the year. The Committee are glad to report that the works have a steady sale, and that they have no doubt that, in proportion as individual efforts are made to promote their diffusion in neighbourhoods where their existence is comparatively unknown, the demand will continue and be considerably increased.

The number of *public meetings and lectures* which have taken place under the auspices of the Com-

mittee, has been less than during the three years preceding—the diminution being attributable to the fact that the Committee, while engaged in preparing for, and in launching the "Library for the Times," were unable to devote themselves so assiduously as previously to this species of agency, and also to the circumstance that, for the last twelve months, Mr. Kingsley, the society's lecturer, has been occupied in visiting some of the large manufacturing towns, for the purpose of organizing the society's friends by private rather than by public efforts. As the conference will receive a report from Mr. Kingsley, it will be sufficient to state, that at Manchester there has been formed a highly influential local Committee, and a plan of operations agreed upon, having the hearty approval of those whose co-operation will be most conducive to its success. Preliminary steps have also been taken for a similar movement in other important towns in Lancashire and Yorkshire; and in order that the measures devised may be efficiently carried out, the Committee have appointed Mr. Kingsley secretary for the two counties, he being located at Manchester for the purpose.

The Committee think it probable that in some cases the desired end may be gained by a temporary abstinence from public meetings, other methods being adopted of a less demonstrative kind, but more likely to issue in important practical results. Reviewing the past operations of the association in connection with the present position of the cause it advocates, the Committee feel the necessity for a wise adaptation of means to both the varying circumstances and characteristics of different localities. It will, therefore, in their judgment, now be prudent to concentrate effort on the most influential and productive districts, and to frame such schemes of local action as will enlist the energies of those who can most aid the movement in their several neighbourhoods. For this purpose, it may also be found expedient to relax the rules which have hitherto regulated local organizations, with a view to allowing them wider scope, as well in the choice of means, as in the expenditure of local funds.

Three years ago the Executive Committee, in reviewing the proceedings of the legislature, as connected with the object of the association, had to deplore the fact that there was not in the House of Commons a band of men, however small, ready to take advantage of frequently-recurring opportunities or the enunciation of sound ecclesiastical views.

Since that period there has occurred the important event of a *general parliamentary election*—an event anticipated with feelings of lively interest by the entire dissenting body, and by the supporters of this movement with intense solicitude. The settlement of the free-trade controversy—the disturbance of previously-existing party arrangements—the extent to which ecclesiastical topics engaged public attention—all concurred to make the occasion one for measuring the advance of Anti-State Church sentiments among the community.

It was not within the power of the Committee to employ means for influencing particular elections. But, putting forth efforts of a general kind, they urged nonconformists in those towns in which they had a preponderating influence, firmly to insist on having a fair share of the representation—in other cases to pledge candidates to support certain specific measures, and to oppose an extension of the existing system, and in all to take care that the views of candidates should be elicited and discussed. Believing, also, that the circulation of information, in a popular form, and of pointed appeals to the judgment and right feeling of the public, would, at such a time, be likely to produce a more than ordinary impression, they circulated in all the large towns a carefully-prepared address to the electors of the United Kingdom, together with other placards and tracts, adapted to attract attention and stimulate thought.

The results of such efforts are not of a kind to be readily estimated; but the issue of the general election itself was in the highest degree satisfactory. Nearly forty protestant dissenters, of various denominations, were returned to the new parliament—the constituencies represented by them being among the largest in the country, and numbering, in the aggregate, one-fifth of the entire electoral body.

Such success justified elation, and of itself gave an obvious impulse to whatever of political earnestness existed in the ranks of nonconformity. But it remained to be seen whether this gain would prove of practical value—whether the newly elected nonconformist representatives could unite in a policy which would make them a compact parliamentary party—and whether the House of Commons, still saturated with church influence, would tolerate the systematic advocacy of sentiments comparatively new to parliament, however familiar to the public without.

A session only having elapsed, the Committee feel it to be needful to exercise caution in endeavouring to estimate the actual working strength available for carrying out their views in the House of Commons. But a *review of the past session* affords, as they think, ground for solid satisfaction and for hopeful anticipation. Already there have been furnished ample opportunities for putting forward the sentiments of volunteers with pertinence and effect, without incurring the charge of obstructing public business, or repelling that class of politicians who object to the discussion of abstract propositions. On these occasions a hearing has been gained to the extent to which it has been thought prudent to seek it, and there have been afforded indications of a consciousness, on the part of other political sections, that, in the present balanced state of parties, even so small a force as that at the disposal of Anti-State churchmen may be able, at times, to exert a decisive influence.

The instances in which the Executive Committee have, during the last three years, taken action on



topics coming before the legislature, have been of frequent occurrence, and of growing importance.

The *Regium Donum*, against which some of the earliest efforts of this association were directed, and on which divisions had, at its instance, repeatedly taken place, was, last year, voluntarily extinguished by the government of the day, and now no longer exists as a reflection on the consistency of the professed objectors to the payment of religious teachers by the state.

Following upon this success, and involving much more important interests, has been the passing, by large majorities in both Houses, of a bill to enable the legislature of Canada to deal with the long debated question of the Clergy Reserves, by applying them to secular uses. To the volunteers of that colony must be ascribed the honour of having, by their perseverance and determination, extorted this valuable concession from a Ministry and a parliament hostile to their principles; but their fellow volunteers in this country may rejoice in regarding it as a first step towards the realization of what is involved in the general idea of the separation of the Church from the State.

But, while gratified at the introduction of such a measure, the Committee had soon to place themselves in opposition to its originators, who, yielding to church influence, became the mutilators of their own scheme, by proposing the omission of a clause repealing an enactment which made the country liable, to the extent of nearly £10,000 a year, to make good any deficiency in the revenue derivable from the Clergy Reserves, secured to the clergy of the churches of England and Scotland in Canada.

The Committee unhesitatingly concluded that such a proposal, as involving a departure from the principle of the bill should be strenuously resisted, and no less than 110 members of the House of Commons concurring with them in that view, the Ministry were saved from defeat only by the intervention of their opponents. It being, however, subsequently announced that the supposed guarantee would be inoperative in the event of the secularization of the Reserves, the Committee were relieved from doubt as to the propriety of renewing their opposition at the final stage of the bill. The whole matter now reverts absolutely to the people of Canada, who, according to the latest intelligence, are likely to exercise their newly acquired power in harmony with the desires of the friends of this association.

The proposal to withdraw the endowment of Maynooth College has twice been the subject of debate in the House of Commons, and, in accordance with the anticipation of the Committee, has served to bring out into strong relief the inconsistencies of those members of the Protestant Establishment who object to the endowment of Romanism as a perniciously erroneous system; but at the same time tenaciously retain the power of taxing Roman

Catholic and protestant dissenters to maintain a system to which they also object. It has also supplied opportunities for raising in a direct form the question, whether not one but all state grants, for religious purposes, should be withdrawn. Mr. Anstey in the last Parliament, and Mr. Scholefield in the present, having met the propositions of Mr. Spooner, with amendments having in view that object. On the last occasion the amendment, which was twice debated, received the support of seventy members, and elicited much that was significant of the changed or changing views of politicians on this and kindred subjects.

The same question in another form, was also discussed on the vote, occurring in the "Miscellaneous Estimates," for the repairs of the buildings at Maynooth. The Committee, having examined these estimates, thought it right to call the attention of the liberal members of the House to the numerous sums proposed to be voted for religious or semi-religious purposes, thinking it desirable that at least a protest should be offered against such an appropriation of public money, more especially in those cases where the expenditure for the improved administration of church revenues was made a charge upon the general taxation of the country, instead of upon the revenues themselves. The unexpected success of Mr. Spooner materially influenced the discussions upon some of their votes, declarations having been elicited from politicians, who have not been regarded as pledged to the present movement, of a determination to unite, from that time forward, with those who sought to put all religious bodies on a level by refusing to allow any one of them to receive the money of the State.

The question of church-rates, which for some years past has perhaps had more of public attention than any other feature of the State-church system, has twice been before the House of Commons since the last Conference. On the first occasion, Mr. Trelawney obtained the appointment of a committee of inquiry into the state and the operation of the law—an inquiry which, though incomplete, elicited legal, historic, and statistical facts of the highest value, illustrating not only the ill effects of this species of ecclesiastical exaction, but the potency of the voluntary principle, as developed by churchmen no less than by dissenters. Mr. Trelawney, not having a seat in the new Parliament, the inquiry was followed up by a proposition for the abolition of church rates, submitted by Sir William Clay. He, however, found himself forestalled by the proposal of Dr. Phillimore, as the representative of that section of churchmen who are willing to relinquish the taxation of dissenters for the repair of churches, but demand as an equivalent their submission to a system of registration, and to a curtailment of their parochial rights. The debate derived not a little additional interest from the timely publication of a pamphlet from the pen of the son of the ex-premier, Lord Stanley, who advanced sentiments identical with those of Dr. Phillimore, and admitted

with equal candour the absolute necessity which existed for the removal of so fruitful a source of injustice and ill-will.

The Committee had no doubt as to their duty to afford such support as it was in their power to give to Sir William Clay's amendment to the motion of his learned competitor; and though the two propositions shared the same fate, the Committee had the gratification of finding, that not only was the great principle underlying the whole question prominently put forward in the debate, but that the amendment received the support of a compact and influential body of members.

But a more decisive and practical turn has since been given to this portion of the controversy, by the final decision of the House of Lords in a legal contest which will be memorable in ecclesiastical annals for the importance of the principle at stake, the tenacity of the opposing parties, and the valuable results in which it must inevitably issue.

It should be matter for general congratulation that the assumed right of a minority to act in defiance of a majority, has become an exploded judicial dogma, but the effect which has already been produced by the removal of all uncertainty as to the actual state of the law, conclusively proves that antipathy to compulsory exactions for religious purposes has become a prevailing feeling throughout the country. Strong in law, as in the righteousness of their cause, the opponents of church-rates are now, with gratifying spontaneity, everywhere, and almost everywhere with success, resisting the imposition, so that it is acknowledged by the organs of the Establishment, that "in a very short time, no parish in the kingdom will grant a church-rate."\*

In view of this altered state of things, it is probable that politicians who are unwilling to part with any of the adjuncts of the Establishment will be desirous either to try the experiment of taxing only its avowed members, or to provide a substitute for the condemned impost from the public resources. Under such circumstances, it will be prudent to assume an attitude of vigilance. It is also, in the judgment of the Committee, important that prominence should be given to the fact that church-rates form but one of a long catalogue of evils flowing from the employment of legal machinery for professedly spiritual purposes, and that their abolition, whether locally or generally, should serve, not as an excuse for inactivity, but as a stimulant to exertion for the attainment of a far higher good.

But that the influence exercised by the church is known to pervade all our institutions it would appear strange that sanitary arrangements, in connection with the burial of the dead, should be chiefly impeded by the authorised spiritual guides of the nation. The last Conference had an opportunity of expressing an opinion on the unjust and offensive

character of the Metropolis Interments Bill then before the public. Strenuous efforts were made to modify its objectionable features but without success, yet, while the bill became law, it was found impossible to carry it into effect, and another of an improved character was presently substituted. In the course of last session the government introduced a measure, empowering Boards of Health beyond the metropolis to provide new cemeteries; and this, on examination, was found to contain provisions practically investing the bishops with extraordinary obstructive powers, and creating or perpetuating invidious ecclesiastical distinctions. A deputation from the Committee, accompanied by several members of the House of Commons, thereupon waited upon Sir William Molesworth, as the minister having charge of the bill, and submitted to him the objections they had to urge against it. They also thought the occasion a fitting one for asserting the right of dissenters to sepulture in any burial ground or portion of a ground, provided at the public cost—consecrated or unconsecrated—otherwise than according to the rites of the Church of England, and without either employing or compensating its clergy; at the same time citing as an important precedent the statute by which the parochial churchyards in Ireland were thus thrown open. The deputation was glad to find that Sir William Molesworth substantially coincided in their views, and still more to learn that the bill would not be proceeded with, another, having a wider application, being about to be brought in, by the Home Secretary. This further bill afforded comparatively little ground for dissatisfaction, and though it was not found possible to obtain a recognition of the principle already specified, a provision was introduced by which the equal rights of dissenting bodies are guaranteed under the supervision of the Secretary of State.

The Edinburgh Annuity-tax Bill, brought forward at the close of last session, had for its object the perpetuation, in a somewhat mitigated form, of a tax for the maintenance of certain clergymen of the Scottish Church, ministering in edifices which, since the disruption, have been deserted by the greater part of the congregations. It did not appear to the Committee that so slender a concession could, with propriety, be accepted as a settlement of a question which had occasioned so much disquietude, and as the bill embodied a vicious principle, requiring to be on all occasions resisted, they endeavoured to interest English members in the subject, in order, if possible, to secure its defeat. Opposition, from this quarter, jointly with that of the Established Church of Scotland—sufficiently unwise to reject even terms so favourable—and a debate abounding with statistics and statements damaging to Establishments generally, as well as to that of Scotland, combined with the lateness of the session to induce the Government to withdraw the bill before a division on the second reading.

\* Morning Post.

character, professing to abolish, but more firmly securing, "Ministers' Money in Ireland," shared the same fate—the Government not even running the risk of a discussion upon its merits.

The relation of these details can scarcely fail to suggest the importance of exercising increased vigilance in watching all measures directly or indirectly involving ecclesiastical interests. They may also serve to vindicate the claim of this association to be regarded as an agency capable of practically applying abstract principles. Further, they embrace facts which have made it evident, that the voluntary members of the House of Commons, on almost all specific measures of immediate importance, may calculate on receiving the support of a considerable number of those who are not yet prepared to accept or to advocate their fundamental principle. Viewed in connexion with the circumstance that ecclesiastical questions are likely to come under the cognizance of Parliament with increasing frequency, they point out a sphere of action which this association should be prepared to occupy with energy proportioned to the probability of success. Added to these considerations are the facts, that a redistribution and extension of the franchise cannot longer be delayed—that political power will thereby be placed in the hands of the classes among whom the aim of this association is most thoroughly appreciated—that it will create new constituencies, which can, and should, return anti-state-church representatives—and that thorough and timely preparation for the first general election on a new electoral basis, may make the advocates of religious equality an influential party in the state. These are points which the committee specially commend to the consideration of the conference, and on which they propose asking for the exercise of its most deliberate judgment.

Gentlemen, unwilling as the committee are to fatigue you by extending this Report, their present purpose would not be completely realized without a glance at the condition of the church of England, as by law established. Of that church, agitation has now become one of the normal characteristics. It has its opposing parties, marshalled under their respective leaders, having distinctive organizations, journals, and modes of operation. The party denominated evangelical, sorrowfully accumulate proofs that the protestantism of the church is being undermined by a section of its own clergy. The party thus assailed exposes, with unsparing fidelity, the wrongs inflicted on the church by the political power which hold her in bondage. The church reformers in parliament demonstrate that the ecclesiastical revenues are wastefully and corruptly administered. And the press echoes the complaints of each, and pours ridicule on a hierarchy alleged to be incompetent or unwilling to correct notorious evils, and itself the marked object of a popular reprehension.

Both within and without the pale of the establishment, therefore, influences are at work, well cal-

culated to impair its prestige, and loosen its hold on the affections and prejudices of the people. Nay, its very foundation principles are either advisedly abandoned or openly assailed by that section of its members which, whatever may be its numerical strength, is most distinguished for energy, boldness, and indomitable persistency. These now denounce as "servile doctrine" the state-church dogma—"that religion cannot live but by the aid of parliaments,"\* declare, in true voluntary fashion, that the church "should scorn forced and reluctant contributions to her material support,"† "the willing mind alone sanctifying the offering,"‡ that "the church of England does not now ask for superiority over the sects, but only equality with them"—that "she does not care for an establishment," which, "indeed, has been her bane, and is very likely now to become her destruction," but that "she would humbly seek her people's salvation in the purity of poverty, so long as she might enjoy, with others, their liberty of conscience!"‡

To this class the separation of the church from the state, even including in that idea the relinquishing by the church of the public property with which she is now entrusted, is evidently presenting itself as a change absolutely essential to the continued existence of the church as an institution exercising spiritual sway over the people. Nor is the onepotent cry of—"the church is in danger," likely again to rally round the establishment the sympathies of the laity, already disgusted at repeated exposures of the grossest evils for which there appears to be no means of correction or prevention.

It is not by complacency that the executive committee contemplate occurrences so afflictive to devout members of the church of England, and so likely to bring discredit on religion itself. But the state of things thus revealed too closely affects the object which this conference has met to promote, not to be regarded by it with deep interest, and to be studied with a view to practical results. They believe that if the association will now, for a time, make a point of endeavouring to place before churchmen, in a calm and Christian temper, the causes which operate thus disastrously for their church, and to satisfy them that they would be advantaged by being left to their own resources, unfettered by legislative requirements, they will meet with a stronger disposition than has hitherto existed, candidly to investigate the entire subject.

The members of the conference having been furnished with the draft of the revised constitution of the association as proposed by the committee after very careful consideration, it will be unnecessary to embody in this report any lengthened remarks relative to the changes they have ventured to propose.

They believed that very few, if any, of the society's

\* The Right Hon. W. Gladstone, M. P.

† Morning Chronicle.

‡ Rev. Mr. Bennett, of Frome.



friends desire that it should relinquish to any extent the object for which it was called into existence; and that any contraction of its present catholic basis would be regarded as being neither necessary nor wise. In suggesting a change in the name of the association they have deferred to the feeling expressed in many quarters that its present designation is liable to misapprehension, is needlessly offensive, and is in other respects undesirable. The fundamental principle, in its new form, appears to them to be more strictly accurate than as now expressed, and to be likely, while obviating objections now urged, to attract the attention, and challenge the investigation of thoughtful opponents.

The design of the association is also set forth with greater precision and completeness, and in a more practical form than in the present scheme.

Looking at it as a whole the committee are of opinion that while the staunchest supporters of the association as first established will find that in the constitution now suggested there is no change in the essential characteristics of former documents of the same kind, the modifications proposed will be likely to meet the wishes of many whose aid is most desirable, and will thereby tend to strengthen the hands of the new executive committee in seeking to strengthen the society's position.

They have, as already expressed, a deep conviction of the importance and of the duty of seizing upon present opportunities for the extension and successful prosecution of their enterprise, and of endeavouring to combine with an unshaken devotion to their principles, such a generous forbearance and a spirit of conciliation as will not render unnecessarily irritating the utterance of what, in many cases, must be unpalatable truths.

In the full confidence that it will appreciate the feelings of solicitude to which they have given expression, the executive committee now commit to the deliberations of this conference both the past and the future proceedings of the institution, earnestly desiring that those deliberations may be guided by the wisdom that is from above, and that decisions may be arrived at calculated to promote its object, and thereby to advance the highest interests of man.

The Treasurer's account showed that £2,317 had been received in the shape of subscriptions to the general, and donations to the Society's publishing fund, during the past year.

Mr. Kingsley read a paper descriptive of his recent proceedings, and of the gratifying prospects which were before the Society's friends in Manchester and the neighbourhood.

The revised constitution of the Association, as submitted by the Committee, led to an animated and ably conducted debate, resulting in a resolution to change the society's

name, which had been found to occasion misapprehension, and provoke unnecessary antagonism, and the adoption of the suggestion of Mr. Baines, of Leeds, that it should in future be called, "The Society for the Liberation of Religion from State Patronage and Control."

#### SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL.

##### CONSTITUTION.

As agreed upon at the Third Triennial Conference of the Anti-State Church Association, held in London, November 3 and 4, 1853.

##### *Object.*

The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm.

The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes.

The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state control.

##### *Primary Rules.*

The means resorted to by the Society shall be moral and constitutional only.

The Society shall pursue its object without reference to sectarian or party distinctions.

The Society shall not be held responsible for any acts or opinions of its friends or advocates not performed or expressed with its authority and sanction.

##### *Modes of Action.*

By collecting and diffusing statistical and other information illustrative of the tendency and results of employing law in aid of religion.

By making use of the periodical press, and by publishing tracts, reprints, and volumes, with a view to explain and further the Society's object.

By holding public meetings, and delivering lectures on all questions within scope of the avowed aims of the Society.

By organizing the friends of the Society in such a manner as will best enable them to exert their combined influence on the public mind, and on Parliament.

By watching the proceedings of the Legislature, and of other public bodies, to expose and prevent any infringement of civil equality on religious pretences.

By urging the duty of acquiring and exercising electoral power, for the return to Parliament of men of integrity favourable to the Society's principles, and willing to advocate them.

##### *Management and Officers.*

Conference.—According to provisions hereinafter mentioned, a Conference shall be held once in three years, at which the Society's Constitution shall be revised with a view to adapt it to existing circumstances, and at which a Council, and Executive Committee, and Officers, shall be appointed.

##### *Council.*

The Council shall consist of not more than three hundred members, and meet once at least in twelve months (except in those years when Triennial Conferences are held), at such time and place as it may decide at a previous sitting, or, failing such decision, as may be fixed by the Executive Committee. An annual report shall be presented by the Executive Committee, and a statement of accounts by the

Treasurer, to the Conference and the Council respectively, and the future operations of the Society considered and determined. The Council shall prescribe the mode of constituting the Triennial Conference, either at its previous annual meeting, or at a meeting convened for the purpose. Members of the Council shall be entitled to attend the meetings of the Executive Committee, and take part in its proceedings, but not to vote.

#### *Executive Committee.*

The Executive Committee shall consist of not more than fifty members, who shall be *ex officio* members of the Council, shall meet once a month at least, and shall be responsible for the conduct of the Society's business, and for carrying into effect the resolutions of the Triennial Conference and of the Council. They shall have power to fill up vacancies occurring in their own body, subject to the approval of the Council at its next sitting; and to remove any officer, or member of Committee, should circumstances render it necessary—due notice to that effect being given to every member of the Committee, and the sanction of two-thirds of the number present at a meeting, specially convened, being required.

#### *Officers.*

The Officers of the Society shall be a Treasurer, Secretary, and Auditors.

The Treasurer shall pay into the hands of the Society's Bankers all moneys received by him, and keep an account thereof—draw checks for accounts ordered for payment by the Executive Committee: such checks to be countersigned by one of its members—cause the accounts to be audited, and submit a statement of receipts and expenditure to the Council or to the Triennial Conference.

The Secretary shall be in daily attendance at the office of the Society during such hours as the Executive Committee may appoint—summon and attend the meetings of the Council and of the Executive Committee—prepare the business and take minutes of the proceedings—conduct the correspondence—carry out arrangements for meetings and lectures—provide for the collection of subscriptions, and pay to the Treasurer all moneys received—and generally transact the affairs of the Society, under the direction of the Executive Committee.

The Auditors shall examine and audit the Society's accounts annually, and present their report to the Council at its annual meeting, or to the Triennial Conference.

#### STRATFORD, NEAR LONDON.

On Lord's day morning, October 2nd, an interesting service was held for the purpose of forming a church in this large and increasing neighbourhood. After the usual devotional exercises, the Rev. G. W. Fishbourne explained the nature and government of a Christian church, as set forth in various parts of the New Testament. Fifty-four persons then formed themselves into a church, and the following resolution was passed: Resolved, 1. That we whose names are now read hereby agree to form ourselves into a church of Christ, for the purpose of maintaining his worship, and extending his kingdom; and agree to walk according to the doctrines and precepts of his holy word. Resolved, 2. That the principle on which this church is formed both with relation to communion and membership, is that of receiving those whom we have reason to believe are true Christians, irrespective of differences of opinion on the subject of baptism. Resolved, 3. That we

now affectionately invite the Rev. G. W. Fishbourne to take the oversight of us in the Lord, and Messrs J. D. Wadnian and Joseph Freeman to accept the office of deacon.

The invitation contained in the last resolution having been accepted by the parties mentioned, the pastor then addressed the church on the various duties and privileges connected with church membership. The service closed by the administration of the Lord's supper, when the members present with several other friends of different denominations united together as members of one body to commemorate the dying love of their head Christ Jesus.

The church and congregation now meet for worship at Rokeby House, Stratford. They have secured an eligible site of ground, for the erection of a chapel at Stratford Grove; where the neighbourhood is rapidly increasing, and about £500 have been received or promised towards the object. It is hoped however that this sum will be largely increased by the generous contributions of those who may feel an interest in this effort to spread the gospel and extend the kingdom of Christ in this important locality.

#### LANGLEY, ESSEX.

This is a considerable agricultural village, situated about eight miles west of Saffron Walden. A baptist church has existed there for many years, and while the people were united, the cause prospered, and the chapel which holds some three hundred people was well filled. Several years ago the spirit of discord crept in among the people, which led to the formation of a separate church in the same immediate locality. The evils resulting from such a step were obvious, and for some time past all the people have been anxious to be re-united. At the request of a few active men in the neighbourhood, brethren Webb of Ipswich and Rees of Braintree visited the place for the purpose of attempting to bring the people together. After much conversation with the officers of the two churches, a united meeting was held on Wednesday evening, 19th of October, at which a resolution was unanimously and cordially adopted, that the two churches do forthwith re-unite, and that on and after the last Lord's day in October they both meet for public worship in the chapel.

On the same occasion brother Webb (whose worthy father was the principal instrument in raising the cause) preached a very affectionate sermon, from Rom. x. 9. On Lord's day, October 30th, brother Player preached his farewell sermon to a very crowded congregation. The two Sunday schools also united on the same day.

On Lord's day, November 6th, brother Rees officiated at the united request of the

people, and on behalf of the Association of the county, when the union was publicly ratified, and deacons appointed, after which all united in partaking of the Lord's supper. It is but right to add, that throughout the proceedings which led to this happy consummation, all the parties evinced an unusual amount of kindly spirit and Christian prudence.

In conclusion, we wish to say, that Langley, with the villages immediately around it, in which there is no baptist church, affords a very encouraging field of usefulness to some young, devoted, and energetic man, who may be able to live upon a comparatively limited income.

#### PONTESTYLL, NEAR BRECON.

October 18th and 19th, services were held at the above place in connexion with the ordination of the Rev. T. E. James, Boryn-Mawr, as the pastor of the baptist church. In the morning of the second day the ordination service took place, when the Rev. D. B. Edwards of Brecon delivered the introductory address on the nature of the Christian church; the usual questions were proposed by the Rev. R. Johns of Maesyberllan, and the ordination prayer was offered by the Rev. J. Evans of Brecon; the young minister was addressed by the Rev. J. Davies of Boryn-Mawr, the Rev. J. Jones of Merthyr addressed the church; the Rev. T. Williams of Zoar closed by prayer.

#### PENUEL LOUGHER, GLAMORGANSHIRE.

On the 21st of October, the Rev. David Phillips, of Llanelly, Carmarthenshire, was recognized as pastor of the baptist church at this place. A great number of ministers took part in the services which were of the usual character and afforded much pleasure to the large congregations which assembled.

#### SHIPSTON ON STOUR.

The Rev. George Robson, late of Hornton, having accepted the cordial invitation to the pastoral office of the baptist church, Shipston-on-Stour, commenced his stated labours the first sabbath in November.

#### CLIFTON, BRISTOL.

A *soirée* was held on the 24th of October, in connection with Buckingham Chapel, which demands notice from the peculiar character of the history of the church which forms a delightful contrast to that of too many of our places. Not originating in a split caused by differences of opinion, it owes its existence entirely to

the determination of a very few persons to extend in this direction the cause of their great Lord.

The village of Clifton, with a population of 14,000, possessed no place of religious worship except a parish church and two chapels of ease. This state of things impressed the minds of some members of the churches in Bristol, and the result, after much thought, prayer, and exertion, was the erection of the present edifice—probably the most beautiful belonging to the baptist denomination. The most rigid care and economy were exercised by the building committee, and the cost was accordingly unusually low. Two friends, not connected with the cause, contributed £500 each, and others various smaller sums. A church was formed of eleven persons, which has in five years increased to ninety-seven; in the same time the congregation had themselves paid off £1500 of the debt, erected an organ, warmed and painted the chapel, causing, with other improvements, a further outlay of at least £500, contributing at the same time their full share both to the local, benevolent, and religious institutions, and to the more general activities of the religious world.

A debt of £800 still remaining, the *soirée* was held at the Victoria Baths, and was numerously attended, the pastor, the Rev. R. Morris presiding. Able and telling addresses were delivered by the Revs. T. H. Morgan, N. Haycroft, W. H. Dyer, E. Probert, G. H. Davis, and by Messrs. Shoard, Ashmead, and Lee, and a sum of £500 contributed in further reduction of the debt, was the tangible result of a meeting which could not fail of producing spiritual and moral benefits to those who were privileged to be present. C.

#### GLOUCESTER.

The friends and members of the baptist church, Parker's Row, Gloucester, met on Tuesday evening the 25th of October to the number of 220, to celebrate the settlement of their pastor the Rev. George M'Michael M.A., from Steney College. There were present the Rev. Joseph Hyatt, of the congregational chapel, who occupied the chair, Rev. T. Roberts, of the Countess of Huntingdon's Connexion, Rev. T. Laxton, Reform Wesleyan Society, all of this city, Revs. James Smith of Cheltenham, and W. Yates of Stroud.

Mr. M'Michael enters upon his labours here with every prospect of happy results: the chapel is situated in a central and respectable part of this populous and increasing city, being a commodious and newly built edifice, for the erection of which its occupants are greatly indebted to the self-denying exertions of the late lamented pastor, the Rev. George Woodrow.



## ATCH LENCH, WORCESTERSHIRE.

The Rev. Stephen Dunn has accepted an unanimous invitation to the pastorate of the baptist church at Atch Lench, and commenced his labours there on the first sabbath in November. Before leaving Winchcomb the scene of his former labours, Mr. Dunn's friends held a tea meeting, which was numerously attended, to express their continued regard for him and unceasing interest in his future welfare and usefulness. After some judicious remarks from the chairman, R. Comely, Esq., the meeting was addressed by Rev. D. Ricketts, Rev. J. Acock, Mr. S. Nicholls, and the Rev. S. Dunn. Before leaving the town a purse of sovereigns was presented to Mr. Dunn, accompanied with an address expressive of esteem and sympathy.

## CHELSEA.

Mr. T. J. Cole, late Secretary of the Young Men's Association in aid of the Baptist Missionary Society, was on the 16th of October publicly recognized as pastor of the church meeting in Paradise Chapel, Chelsea. The late pastor, Mr. Groser, introduced the business and asked the usual questions, to which suitable replies were returned. Prayers were offered by Messrs. Soule of Battersea, Owen of Sabden, Bigwood of Brompton, and Clarke of Vernon Chapel, by whose instrumentality the church was originally formed. Mr. Smith of Cheltenham, who had been Mr. Cole's pastor when at Park Street, addressed the minister and the church; after which Mr. Katterns of Hackney addressed the congregation, and Mr. Cole concluded the services by prayer.

## MANORBEER, PEMBROKESHIRE.

On Tuesday, the 16th of November, Mr. Benjamin Evans, late of Horton College, was ordained pastor of the baptist church at Manorbeer, a village about five miles from the town of Pembroke. Messrs. T. D. Jones of Pembroke, Morgan of Pembroke Dock, Thomas of Pembroke Dock, Thomas of Narbeith, Thomas Burdett, the classical tutor of Haverfordwest Academy, Joseph Jenkins of Tenby, conducted the services, which were very solemn and impressive.

A few years ago the baptists had neither church nor chapel at Manorbeer, but through the exertions of Messrs. Edwards of Carew, Morgan of Pembroke Dock, and other ministers, and especially of Mr. Phillips of Moliston, whose labours have been onerous and indefatigable, a prosperous church and a commodious chapel are found there. The prospects of the young pastor are exceedingly encouraging.

## RECENT DEATHS.

## THE REV. JOHN NEAVE.

On the 25th of October, the day on which he completed his sixty-seventh year, the Rev. John Neave, of Southsea, Portsmouth, closed his long and honourable career as a much esteemed baptist minister, and entered on his reward.

The Rev. John Neave was born at Aberbrothwick, Scotland, on the 25th October, 1786. At the close of the year 1805, he came to Edinburgh for the purpose of receiving instruction for the ministry, under the auspices of Robert Haldane, Esq., a man whose praise ought to be in all the churches of the saints. He left Edinburgh for England in 1808, and settled the same year at Portsea, where for many years he conducted a highly respectable academy, and prepared, with eminent success, numbers of young gentlemen for the naval and military services. In 1813 he was joined by his beloved and much attached friend, the Rev. George Arnot, who came to Edinburgh at the same time with him, studied in the same class, and left with him the land of his birth for England, and from that time laboured in the ministry with him. In the year 1834, Mr. Neave and Mr. Arnot were invited to take the pastoral superintendence of the church of Christ, meeting at Ebenezer, Southsea, and having accepted that charge, continued to minister together to an attached and affectionate people, till death dissolved the tie, which had so many years subsisted in unbroken harmony.

As a preacher Mr. Neave was earnest and devout. He never spoke officially but he spoke with the most earnest feeling, because truth was dear to his own soul, and because he was anxious he might do good in speaking that truth. His last illness, which was of some months' duration, as well as his whole life gave ample evidence of his decided christianity. His expressions, his sentiments, were always such as to do good. He was a man of kind feelings, and whatever he said might be relied on. His mental powers continued in full vigour to the last moment, and those who have seen his success as a teacher of very deep and abstruse sciences and learning, know that his powers of mind were very considerable; and it was delightful to hear him speak of his confidence in the Saviour, knowing that it rested on a secure basis. A dear friend said to him, "You have no fear of death." He replied with remarkable emphasis, "fear!" intimating that the very idea of suspecting that he could be afraid to die was derogatory to that Saviour in whom he had placed entire confidence. His pains for some time were very great, greater than fall to the lot of men in general; but notwithstanding the severity and long continuance of his pain, never did a murmur escape him. He was always inclined rather

to give thanks to God for what he had done for him. "Come, come," he would say, "Lord Jesus, come quickly." He did feel that his Lord was long in coming, but when he did come his peace and his happiness too, indeed, were remarkably great.

The death of this amiable and esteemed servant of God, was improved the following sabbath evening, before a large and deeply affected congregation, by his sorrowing colleague, Mr. Arnot, from 1 Thessalonians iv. 13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The solemn event was likewise improved by many of the neighbouring ministers.

In addition to his old friend and colleague, who had been so long united with him, in the closest bonds of friendship, and his attached people, by whom he was highly esteemed and valued, Mr. Neave leaves behind him an affectionate widow and son to mourn the loss of one so much and so deservedly beloved.

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MR. CHARLES TOWNLEY.

Mr. Townley was born in London in the year 1781. His mother appears to have been a pious woman, and to have taken him when a child to services conducted by the early methodists. It is exceedingly probable that the seed was then sown which in later years produced the fruit of repentance, and faith, and practical devotedness to the love and service of God. When about forty years of age, we find him identified with a congregation of independents, and manifesting the utmost anxiety on behalf of his then young and numerous family, both to secure for them the advantage of a sound and liberal education, and to train them in "the nurture and admonition of the Lord." Shortly after this period he attended with great interest the ministry of the late Rev. J. Chin of Lion Street, Walworth, and having become convinced of the scripturalness of the denominational tenets of the baptists, he was baptized and added to the church meeting there. Of his consistency of conduct, the regularity of his attendance on the public services of religion, and his scrupulous performance of the duties which devolved on him as a church member, there are many yet living who delight to testify.

About eighteen years since a large number of the members seceded from the church in Lion Street, and became identified with the church meeting in Horseley Street, Walworth. Mr. Townley was of this number. It was not long before he was elected to the office of deacon which he continued to sustain till

the period of his death. For the qualities of character with which he was thus supplied with opportunity to exemplify, he will long be held in grateful and affectionate remembrance. There are two parties of whom this may be affirmed with peculiar propriety; the one is his pastor, of whom he was ever the devoted and sympathizing friend, and the other, the poor of the flock, in his attention to whom\* he was most exemplary.

Perhaps the quality most conspicuous in his Christian character was that of gratitude. He would often review the threescore years and ten of his pilgrimage, and always with expressions of deep thankfulness. A contemplation of ordinary temporal benefits would often stimulate him to the exercise of praise.

The circumstances of his death, whilst such as to administer a severe shock to his affectionate family, were for himself peculiarly merciful. For some months his constitution had supplied evidence that its powers were becoming exhausted; still, although medical aid was resorted to, he was never entirely laid aside. During his last two or three weeks his health appeared better than for a considerable time previously. At the same time he evinced a state of mind which his friends now regard, and naturally so, as a divinely effected preparation for the change awaiting him. He was almost incessantly in prayer. On both the morning and evening of Sunday, the 9th of October, he was in his place at chapel, and engaged with even unusual interest in the services of the day. The subject of discourse in the evening was, "The hope laid up for you in heaven." At the close, he with great zest united with his fellow worshippers in singing, "The people of the Lord are on their way to heaven," &c., &c. He afterwards shook hands with a large number of his old friends and former fellow members, who, from peculiar circumstances, happened to be present at the service, and expressed the delight with which he was anticipating an enjoyment of "the hope," about which he had been hearing. It being the day for the quarterly collections, and the amount collected being larger than was customary, this circumstance contributed to his elation of spirits. Being detained by certain duties which as deacon devolved on him, his family left the chapel before him. He followed, accompanied by a brother officer. When he had nearly reached his home, hæmorrhage of the lungs suddenly came on. Fainting supervened. He was borne insensible to his house, and after continuing to breathe for about half an hour, apparently without any return to consciousness, he was released from the possibility of further suffering.

On the 23rd of October, his esteemed minister addressed an appropriate discourse

to a crowded congregation from the closing verses of the fourth chapter of the first of Thessalonians.

There are many who for years to come will never gaze upon a head whose locks the wear of time has whitened, without calling to remembrance the loved and familiar countenance of our venerated friend. In his case, the almond tree began to flourish unusually early. Even the eldest of his children cannot recollect the period when its blossoms did not bedeck its brow. To him may be applied with propriety the language of inspiration: "The hoary head is a crown of glory," for it was found in "the way of righteousness."

Honour to his memory! "He feared God above many;" "looked for the mercy of our Lord Jesus Christ unto eternal life;" "walked with God, and was not, for God took him." W. M.

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MRS. PRIESTLEY.

Died, August 26th, 1853, at Sunnybank, aged sixty-five years, Ann, wife of Mr. Edmund Priestley, deacon of the baptist church, Sunnyside, Lancashire.

Mrs. Priestley was baptized by the late Rev. John Pilling, of Goodshaw, more than forty years since. In 1847 she joined her pastor in the formation of the new interest at Sunnyside, and her consistent character, regular and punctual attendance upon the means of grace, her affectionate attachment to the young members, her ardent wishes and prayers for peace and prosperity, with her strong feeling of regard for the comfort and happiness of her pastor, will be long held in affectionate remembrance.

Her faith was strong in the closing scene, and she died in the humble hope of endless life through Jesus Christ.

On the 31st of August her remains were interred in the cemetery of the new baptist chapel, Sunnyside, and on the 11th September, 1853, Mr. Nichols paid the last public tribute of respect to her memory and affection, by preaching from 2 Cor. xiii. 11, "Finnally, brethren," &c. as expressive of her desire towards the church and congregation at Sunnyside.

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EDITORIAL POSTSCRIPT.

The time of year has arrived in which it has been customary with many pastors to recommend the Baptist Magazine publicly to their congregations. It is desirable that all should do so, as the number of applicants for participation in its profits is increasing; and if there is no corresponding increase in its circulation, the hopes of many deserving widows of faithful ministers of Christ must be disappointed when the distri-

butions take place. Two pages will be found appended to this number which may be read from the pulpit; or if not read, may suggest arguments which our brethren will know how to enforce. As it is not an integral part of the Magazine, the leaf can be taken out without detriment, to be presented to a friend. The influence of our female readers is also urgently requested, as their benevolent exertions on behalf of their bereaved sisters will be peculiarly appropriate.

The portrait of our late beloved and venerable friend Dr. Cox is progressing, and its appearance on the first of January may be confidently expected.

One more portion of the memoir of Mr. Thomas, the original colleague of Dr. Carey, remains. It has arrived from India, and contains an interesting account of Mr. Thomas's last days.

Assistance has been rendered to us by friends in different parts of the land in the compilation of the list of baptist ministers in England contained in the Supplement, for which they deserve the thanks of the public, as well as our personal acknowledgments. That deficiencies and inaccuracies will be found is almost inevitable, but great pains have been taken to avoid them. We shall be thankful for *authentic* corrections.

A small work entitled "The Baptist Almanack" has reached us too late in the month to be noticed in our review department. The compilers appear to be familiar with a section of the denomination with which we are not ourselves well acquainted. They enumerate chapels and pastors in this metropolis whose names we never heard, but of whose existence we have no doubt. On the other hand they do not appear to be equally conversant with our societies. They do not give correctly the names of the treasurers of the Baptist Missionary Society, or the Baptist Irish Society, or the Baptist Building Fund, or the Baptist Union. They mention, however, the name of one society whose operations are unknown to us: the "London Gospel Mission," the first annual meeting of which it is said "was held on the 8th of February, 1853, at East Lane Chapel, Walworth, when Mr. W. Olding, treasurer, presided."

The library of Acadia College, Nova Scotia, greatly needing enlargement, Mr. Underhill informs us that he will gladly receive at the Mission House donations of books for the purpose, and forward them to Dr. Cramp.

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CORRESPONDENCE and some additional INTELLIGENCE will be found at the end of the SUPPLEMENT.



# Supplement.

DECEMBER, 1853.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools.

INCOME, year ending March 31, 1853 . . . . .	£18,428 16 5
EXPENDITURE . . . . .	17,518 11 2
BALANCE against the society . . . . .	1,813 0 5

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.  
Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.  
Baptist Mission House, 33, Moorgate Street.

### Committee.

Acworth, Rev. James, LL.D., Bradford.	Landels, Rev. W., Birmingham.
Allen, Joseph, H., Esq., Brixton Hill.	Leechman, Rev. John, M.A., Hammersmith.
Angus, Rev. Joseph, D.D., Stepney.	Leonard, Solomon, Esq., Bristol.
Benham, J. L., Esq., London.	Middleditch, Rev. C. J., Frome.
Birrell, Rev. Charles M., Liverpool.	Murch, Rev. William H., D.D., London.
Bowes, Rev. W. B., London.	Mursell, Rev. James P., Leicester.
Brock, Rev. William, London.	New, Rev. Isaac, Birmingham.
Brown, Rev. J. J., Reading.	Newman, Rev. T. F., Nailsworth.
Davis, Rev. G. H., Bristol.	Pewtress, Thomas, Esq., London.
Dowson, Rev. H., Bradford.	Robinson, Rev. W., Cambridge.
Foster, Richard, Esq., Cambridge.	Russell, Rev. Joshua, Greenwich.
Goodman, Sir George, M.P., Leeds.	Soule, Rev. Israel May, Battersea.
Green, Rev. Samuel, Stoke Newington.	Steane, Rev. Edward, D.D., Camberwell.
Groser, Rev. William, Dalston.	Stevenson, George, Esq., Blackheath.
Harris, Richard, Esq., jun., Leicester.	Stovel, Rev. Charles, London.
Haycroft, Rev. N., M.A., Bristol.	Tucker, Rev. F., B.A., Manchester.
Hoby, Rev. James, D.D., London.	Warrington, Jos., Esq., Lee.
Katterns, Rev. Daniel, Hackney.	Watson, William H., Esq., London.

### Auditors.

Messrs. Charles Burls, Alfred T. Bowser, and John Lee Benham.

Missionaries . . . . .	44
Native preachers . . . . .	133
Net increase of members during the year . . . . .	73
Number of members . . . . .	5,074
Assistant teachers . . . . .	203
Day schools . . . . .	102
Day scholars . . . . .	4,590

*In these numbers Jamaica is not included.*

## Baptist Home Missionary Society.

Formed 1797.

OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1853 . . . . .	£4,038 10 9
EXPENDITURE . . . . .	4,039 6 8
BALANCE against the society . . . . .	404 16 3

Treasurer, J. R. BOUSEFIELD, Esq., 126, Houndsditch.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

## Committee.

Acworth, Mr.  
Bezer, Mr. H.  
Bigwood, Rev. John.  
Dodson, Mr. J.  
Easty, Mr. Nathaniel.  
Fishbourne, Rev. G. W.  
Freeman, Mr. G. T.  
Gardiner, Mr. W. B.  
Groser, Rev. William.

Haddon, Mr. John.  
Hill, Mr. John  
Howieson, Rev. W.  
Inglis, Mr. J.  
Keighly, Mr. J.  
Miall, Rev. William.  
Miall, Mr. James,  
Moore, Mr. G.  
Walters, Rev. William.

## Auditors.

Mr. James Low and Mr. John Stabb.

## Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of Missionaries and Readers, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1853 . . . . .	£2,306 8 2
EXPENDITURE . . . . .	1,437 10 10
BALANCE in favour of the Society . . . . .	419 6 9

Treasurer, THOMAS PEWTRESS, Esq., 33, Moorgate Street.

Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

## Committee.

Aldis, Rev. John, Southwark.  
Bigwood, Rev. John, Brompton.  
Blight, Mr. Gilbert, London.  
Bowes, Rev. William B., London.  
Cole, Rev. Thomas J., London.  
Fishbourne, Rev. G. W., Stratford.  
Heriot, Mr. Walter, London.  
Hill, John, Esq., Hammersmith.  
Hirons, Rev. John, Clapham.  
Howieson, Rev. W., Walworth.

Jay, Alfred T., Esq., Pimlico.  
Lowe, George, Esq., F.R.S., London.  
Miall, Rev. William, Dalston.  
Miall, Mr. James, Dalston.  
Oliver, Mr. James, Newington Causeway.  
Trestrail, Rev. F., Hammersmith.  
Tritton, Joseph, Esq., Norwood.  
Walters, Rev. W., Halifax.  
Watson, Samuel, Esq., Camberwell.  
Young, Thomas, Esq., Camberwell.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

## General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June, 1853 . . . . .	£1,631 12 11
EXPENDITURE . . . . .	2,135 5 8
BALANCE in hand . . . . .	483 16 0

Treasurer, Mr. ROBERT PEGG, Derby.

Secretary, Rev. J. G. PIKE, Derby.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

# Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1853 . . . . .	£1,452 6 4
EXPENDITURE . . . . .	1,437 14 4
BALANCE in hand . . . . .	68 6 11

Treasurer, G. T. KEMP, Esq., Spital Square.  
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

## Committee.

Allen, J. H., Esq., Brixton.  
Acworth, J., LL.D., Bradford.  
Angus, Rev. J., D.D., Stepney.  
Birrell, Rev. C. M., Liverpool.  
Bowes, Rev. W. B., London.  
Brock, Rev. W., London.  
Brown, Rev. J. J., Reading.  
Burls, C., Esq., London.  
Burns, Rev. J., D.D., London.  
Davis, Rev. G. H., Bristol.  
Dowson, Rev. H., Bradford.  
Foster, R., Esq., Cambridge.  
Haycroft, Rev. N., M.A., Bristol.  
Hinton, Rev. J. H., M.A., London.  
Hoby, Rev. J., D.D., London.  
Howieson, Rev. J., Walworth.  
Jackson, S., Esq., Croydon.  
Landels, Rev. W., Birmingham.

Leechman, Rev. J., M.A., Hammersmith.  
Leonard, Solomon, Esq., Bristol.  
Low, James, Esq., London.  
Lowe, G., Esq., F.R.S., London.  
Middleditch, Rev. C. J., Frome.  
Murch, Rev. W. H., D.D., London.  
Mursell, Rev. J. P., Leicester.  
Newman, Rev. T. F., Shortwood.  
Pewtress, T., Esq., London.  
Pike, Rev. J. G., Derby.  
Robinson, Rev. W., Cambridge.  
Russell, Rev. J., Greenwich.  
Soule, Rev. I. M., Battersea Rise.  
Sprigg, Rev. J., M.A., Westbury Leigh.  
Stevenson, G., Esq., Blackheath.  
Tucker, Rev. F., Manchester.  
Underhill, E. B., Esq., London.  
Watson, S., Esq., Camberwell.

## Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

# Baptist Building Fund.

Formed 1824.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist Denomination throughout the United Kingdom."

INCOME, year ending July, 1853 . . . . .	£914 11 6
LOANS and Gifts to Churches . . . . .	870 0 0
EXPENSES for Printing, &c. . . . .	46 15 9
BALANCE in hand . . . . .	62 9 9

Treasurer, JOSEPH H. ALLEN, Esq., Brixton Hill.  
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road,  
Bermondsey.  
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

## Committee.

Bayley, Mr. George.  
Bayley, Mr. G. S.  
Barnes, Mr. R. Y.  
Benham, Mr. J. L.  
Blake, Rev. W. A.  
Bowser, Mr. William.  
Bowser, Mr. A. T.  
Cook, Mr. J. T.  
Dixon, Mr. R. S.  
Eastty, Mr. Nathaniel.  
Haddon, Mr. John.  
Merrett, Mr. Thomas.

Moore, Mr. G.  
Newell, Mr. T. F.  
Oliver, Mr. James.  
Pewtress, Mr. Stephen.  
Pillow, Mr. T.  
Poole, Mr. M.  
Rothery, Rev. J.  
Trestrail, Rev. F.  
Warmington, Mr. Joseph.  
Williams, Mr. R.  
Wilmshurst, Mr. B. C.  
Woollacott, Mr. J. C.

Auditors, MESSRS. J. OLIVER and S. PEWTRESS.  
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.



## Baptist Metropolitan Chapel Building Society.

*Established 1852.*

OBJECT:—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, S. M. PETO, Esq., M.P.; JOSEPH TRITTON, Esq.  
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.  
Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

### Committee.

Angus, Rev. J., D.D.  
Barnett, J. Esq.  
Broad, Peter, Esq.  
Cartwright, R., Esq.  
Doxsey, Rev. Isaac.  
Gurney, W. B., Esq.  
Hill, John, Esq.  
Lewis, Rev. W. G.  
Maclaren, J. W., Esq.

Moore, George, Esq.  
Noel, Hon. and Rev. B. W., A.M.  
Sanders, Joseph, Esq.  
Stearns, Rev. E., D.D.  
Stovel, Rev. Charles.  
Thomas, Rev. G. B.  
Trestail, Rev. Frederick.  
Underhill, E. B., Esq.  
Warmington, Joseph, Esq.

## Baptist Union.

*Formed 1813.*

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1853	£172	9	0
EXPENDITURE, including last year's balance	93	3	5
BALANCE in hand	6	19	1

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.  
Secretaries, Rev. E. STEANE, D.D., Camberwell; Rev. J. H. HINTON, M.A.,  
59, Bartholomew Close, London.

### Committee—Official Members.

Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.  
Easty, Mr. John, Secretary to the Baptist Building Fund.  
Fishbourne, Rev. G. W., Secretary to the Baptist Metropolitan Chapel Building Society.  
Groser, Rev. William, Secretary to the Baptist Irish Society.  
Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.  
Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.  
Trestail, Rev. F., Secretary to the Baptist Missionary Society.  
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

### Elected Members.

Aldis, Rev. J., Maze Pond.  
Bigwood, Rev. J., Brompton.  
Burns, Rev. J., D.D., London.  
Cox, Mr. G., Shacklewell.  
Howieson, Rev. W., Walworth.  
Low, James, Esq., London.  
Miall, Rev. W., Dalston.

Murch, Rev. W. H., D.D., London.  
Pegg, Rev. G., London.  
Rothery, Rev. J., Hoxton.  
Russell, Rev. J., Blackheath Hill.  
Wallace, Rev. R., Tottenham.  
Walters, Rev. W., Halifax.  
Watson, W. H., Esq., Walworth.

### Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.  
In Scotland, the Secretary of the Baptist Union for Scotland, and the Rev. Jonathan Watson, Edinburgh.  
In Hamburg, the Rev. J. G. Oncken.  
In Prussia, the Rev. G. W. Lehmann, Berlin.  
In Canada, the Rev. Dr. Davies, Montreal.  
In New Brunswick, Rev. C. Spurden, Frederickton.  
In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.  
In United States, the Rev. Baron Stow, M.A., Boston.  
In West Indies, the Rev. John Clark, Brown's Town, Jamaica.  
In East Indies, the Secretaries of the Bengal Baptist Association.

## Particular Baptist Fund.

Formed 1717.

OBJECTS :—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1853	£2,534 19 11
EXPENDITURE	2,564 2 6

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.  
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.  
WILLIAM BEDDOME, Esq., London.

## Society for Aged or Infirm Baptist Ministers.

Formed 1816.

OBJECT :—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1853	£396 16 1
EXPENDITURE	360 4 6
Capital, £4,600 new $3\frac{1}{4}$ per cent. Stock, £1000 3 per cent. Consols, £700 3 per cent Reduced.	
Claimants receiving aid	28
Number of Beneficiary Members	93

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.  
Secretary, Rev. CHARLES DANIELL, Melksham.

### Fundees.

Kelsall, Henry, Esq., Rochdale.  
Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.  
Smith, W. L., Esq., Denmark Hill.

### Committee.

Anstie, Mr. G. W., Devizes.  
Barnes, Rev. W., Trowbridge.  
Dobney, Rev. J. T., Oxford.  
Fowler, Mr. W., Trowbridge.  
Gotch, Rev. F. W., M.A.  
Gouldsmith, Mr. J., Trowbridge.  
Hanson, Mr. J., Brixton Hill.  
Hinton, Rev. J. H., M.A., London.  
Horsey, Mr. W. D., Willington.  
Howe, Rev. G., Warminster.  
Jackson, Rev. John, Coate.  
Manning, Rev. S., Frome.  
Redway, Rev. G. W., Trowbridge.

Russell, Rev. J., Blackheath.  
Sheppard, J., Esq., Frome.  
Sherring, Mr. R. B., Bristol.  
Shoard, Mr. John, Bristol.  
Smith, Mr. J. G., Bath.  
Steane, Rev. E., D.D., Camberwell.  
Tucker, Mr. E., Bath.  
Wassell, Rev. D., Bath.  
Webb, Rev. E. Tiverton.  
West, Mr. G., Shepton Mallet.  
Winter, Rev. T., Bristol.  
Yates, Rev. W., Stroud.

## Baptist Magazine.

Commenced 1809.

PROFITS :—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1853	£57
Grants to Widows from the commencement to Midsummer last	5,910

Editor, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.  
Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.  
Secretary, Rev. JAMES HOBY, D.D., 33, Moorgate Street.  
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

## Selection of Hymns.

*First published in 1828.*

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 24, 1853 . . . . .	£210
Grants from the commencement . . . . .	3,426

Treasurer and Secretary, Rev. Dr. MURCH, 57, Torrington Square, London.  
Publisher, Mr. HADDON, Castle Street, Finsbury.

### Trustees.

Bartlett, W. P., Esq.  
Birt, Rev. C. E., A.M.  
Birt, Rev. Isaiah, deceased.  
Beddome, W., Esq.  
Bosworth, Newton, Esq., deceased.  
Cort, James, Esq., deceased.  
Groser, Rev. William.  
Jackson, Samuel, Esq.  
Mann, Rev. Isaac, A.M., deceased.  
Millard, P., Esq.

Morgan, Rev. Thomas.  
Murch, Rev. W. H., D.D.  
Price, Thomas, D.D., LL.D.  
Saunders, Alexander, Esq., deceased.  
Smith, Edward, Esq.  
Smith, W. L., Esq.  
Steadman, Rev. W., D.D., deceased.  
Steane, Rev. E., D.D.  
Summers, Rev. S., deceased.

## Baptist Tract Society.

*Formed 1841.*

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with 'the subscribers' views, as Calvinists and Strict Communion Baptists.'"

INCOME, year ending December 31, 1852 . . . . .	£114 11 5
EXPENDITURE . . . . .	111 11 2
BALANCE in hand . . . . .	'8 5 0½

Editor, Rev. W. NORTON, Egham Hill.

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

### Committee.

Blake, Rev. W. A.  
Bonner, Rev. W. H.  
Bowser, Mr. W.  
Burgon, Mr. J. T.  
Chalmers, Mr.  
Hinkley, Mr.  
Jennings, Rev. D.  
King, Mr. F.

Lewis, Rev. B.  
Merrett, Mr. T.  
Peacock, Rev. J.  
Pillow, Mr. T.  
Whorlow, Mr.  
Wilkin, Mr. S.  
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.

Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

## The Hanserd Knollys Society.

*Formed 1844.*

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

### Council.

Acworth, Rev. J., LL.D.  
Angus, Rev. Joseph, D.D.  
Birrell, Rev. C. M.  
Birt, Rev. Caleb Evans, M.A.  
Brock, Rev. William.  
Burditt, Rev. Thomas.  
Burns, Rev. Jabez, D.D.  
Crisp, Rev. T. S.  
Davies, Rev. B., Ph.D.  
Evans, Rev. B.  
Godwin, Rev. B., D.D.  
Gotch, Rev. F. W., M.A.  
Green, Rev. Samuel.  
Groser, Rev. William.  
Hinton, Rev. J. H., M.A.  
Jones, Charles Theodore, Esq.  
Low, James, Esq.

Lowe, George, Esq., F.R.S.  
Meredith, Mr. T.  
Murch, Rev. W. H., D.D.  
Mursell, Rev. J. P.  
Newman, Rev. Thomas Fox.  
Offor, George, Esq.  
Overbury, Rev. R. W.  
Owen, Rev. J. J.  
Pottenger, Rev. T.  
Price, Thomas, LL.D.  
Read, James, Esq.  
Russell, Rev. Joshua.  
Sprigg, Rev. James, M.A.  
Steane, Rev. Edward, D.D.  
Stovel, Rev. Charles.  
Thomas, Rev. Thomas.  
Trestail, Rev. Frederick.



# BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

## Bristol.

*Instituted 1770.*

INCOME, year ending June 28, 1853 . . . . .	£1,188 0 5
EXPENDITURE . . . . .	1,124 8 2
BALANCE due to the Treasurer . . . . .	153 11 7

Present number of Students, 15.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq.

### Committee.

Anstie, Mr. G. W.  
Chandler, Mr. J. M.  
Crisp, Rev. T. S.  
Cross, Mr. W.  
Cross, Rev. W. J.  
Daniel, Mr. G. C.  
Davis, Rev. G. H.  
Gotch, Rev. F. W.  
Griffiths, Mr. J.  
Haycroft, Rev. N., M.A.  
Jones, Mr. R.  
Leonard, Mr. S.  
Leonard, Mr. R., jun.  
Leonard, Mr. John H.  
Livett, Mr. J.

Morecum, Mr. A. F.  
Morris, Rev. R.  
Phillips, Mr. J. L.  
Pratten, Mr. B.  
Probert, Rev. E.  
Ransford, Mr. O.  
Reed, Mr. C.  
Ryland, Mr. J. E.  
Sheppard, Mr. John.  
Sherring, Mr. R. B.  
Shoard, Mr. John.  
Smith, Mr. J. G.  
Steane, Rev. E., D.D.  
Whittuck, Mr. C. J.  
Winter, Rev. T.

## Bradford.

*Instituted 1804.*

INCOME, year ending August 4, 1853 . . . . .	£1,076 9 6
EXPENDITURE . . . . .	1,124 7 4½

Number of students, 27.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON and T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

### Committee.

Barry, Mr., Scarborough.  
Bickham, W., Esq., Manchester.  
Bilborough, Mr. J. B., Leeds.  
Brook, Mr. J., Milne Bridge.  
Burras, Mr., Leeds.  
Chapman, Mr., Sheffield.  
Cheetham, James, Esq., Oldham.  
Cooke, Mr., Bradford.  
Crowther, Mr. A., Lockwood.  
Foster, G., Esq., Sabden.  
George, W., Esq., Bradford.  
Goodman, Sir G., M.P., Leeds.  
Greenwood, Mr. W., Haworth.

Harris, R., jun., Esq., Leicester.  
Heard, John, Esq., Nottingham.  
Illingworth, Miles, Esq., Bradford.  
Jones, Josiah, Esq., Liverpool.  
Kelsall, Henry, Esq., Rochdale.  
Lawden, Mr. A., Birmingham.  
Stead, Mr., Bradford.  
Swindel, Mr. S., Halifax.  
Town, Mr. Leeds.  
Town, Mr. John, Keighley.  
Vickers, W., Esq., Nottingham.  
Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

**Stepney.***Instituted 1810.*

INCOME, year ending August 31, 1853 . . . . .	£1,700	7	2
EXPENDITURE . . . . .	1,483	2	9
BALANCE in hand . . . . .	217	4	5

Present number of Ministerial Students, 20.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.

Classical Tutor, Rev. J. T. GRAY, PH. D.

German Tutor, Professor NENNER.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretary, Rev. G. W. FISHBOURNE.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.  
 Beddome, W., Esq.  
 Benham, J. L., Esq.  
 Bigwood, Rev. J.  
 Brawn, Rev. Samuel.  
 Brock, Rev. William.  
 Burl, C., Esq.  
 Danford, John, Esq.  
 Eastly, Nathaniel, Esq.  
 Foster, C. J., Esq., LL.D.  
 Gould, George, Esq.  
 Green, Rev. Samuel.  
 Groser, Rev. William.  
 Gurney, W. B., Esq.  
 Hoby, Rev. J., D.D.

Katterns, Rev. Daniel.  
 Leechman, Rev. John, M.A.  
 Lowe, George, Esq., F.R.S.  
 Murch, Rev. W. H., D.D.  
 Pryce, Rev. E. S., A.B.  
 Salter, Rev. W. A.  
 Smith, Rev. Thomas.  
 Smith, W. Lepard, Esq.  
 Soule, Rev. Israel May.  
 Steane, Rev. Edward, D.D.  
 Stevenson, G., Esq.  
 Stovel, Rev. Charles.  
 Trestrail, Rev. Frederick.  
 Warmington, J., Esq.  
 Wood, F. J., Esq., LL.D.

Auditors, Mr. THOMAS YOUNG ; Mr. JAMES BENHAM ; Mr. J. WARMINGTON.

**Pontypool.***Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.*

INCOME, year ending May 19, 1853 . . . . .	£583	6	3
EXPENDITURE . . . . .	599	4	1
BALANCE in hand . . . . .	65	3	4

Number of students, 15.

President, Rev. THOMAS THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs.

Secretaries, Rev. S. PRICE and J. HILEY, Esq.

**Haverford West.***Instituted, 1839.*

INCOME, year ending August 1, 1852 . . . . .	£301	19	10½
EXPENDITURE . . . . .	308	10	11½
BALANCE in hand . . . . .	14	9	2

Present number of students, 11.

President, Rev. D. DAVIES, Haverford West.

Classical Tutor, Rev. T. G. JONES, Beulah, Haverford West.

Treasurer, W. REES, Esq., Haverford West.

Secretaries, Rev. HENRY DAVIES, Llangloffan, Pembrokeshire ;

Rev. T. E. THOMAS, Trehale, Pembrokeshire.

**Leicester.***General Baptist New Connexion.*

INCOME, year ending September, 1853 . . . . .	£436	13	10½
EXPENDITURE . . . . .	445	18	1
BALANCE against the Institution . . . . .	28	1	0½

Number of students, 10.

Tutor, Rev. JOSEPH WALLIS.

Treasurer, W. BENNETT, Esq., Sawley.

Secretaries, Rev. J. GOADBY, Loughborough ; Mr. J. F. WINKS, Leicester.

## Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.

WILLIAM LEPARD SMITH, Esq.

Rev. GEORGE BROWNE.

Rev. JOSEPH ANGUS, D.D.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

## GENERAL SOCIETIES.

### Religious Tract Society.

*Formed 1799.*

OBJECT :—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1853, including Jubilee Fund . . . . .	£76,364 11 11
EXPENDITURE . . . . .	77,690 11 2
BALANCE, in favour of the society . . . . .	2,186 19 5

Treasurer, JOHN GURNEY HOARE, Esq.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. WILLIAM JONES.

Travelling Secretary, Rev. PHILIP J. SAFFERY.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

### English Monthly Tract Society.

*Formed 1837.*

OBJECT :—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1852 . . . . .	£1,570 10 7
EXPENDITURE . . . . .	1,564 8 5
BALANCE in hand . . . . .	9 11 4

Treasurer, MOSES POOLE, Esq., 7, Upper Avenue Road, Regents Park.

Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. STOUGHTON.

Secretary, Mr. JOHN STABB, 27, Red Lion Square.

### Weekly Tract Society.

*Formed 1847.*

OBJECT :—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for the year . . . . .	£424 18 11
EXPENDITURE . . . . .	480 12 2
BALANCE in hand . . . . .	6 6 10

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Corresponding Secretary, ROWLAND ELLIOTT, Esq., 62, Paternoster Row.

Travelling Secretary, Rev. WILLIAM H. ELLIOTT.



## Sunday School Union.

*Formed 1803.*

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1853, Benevolent Fund Account	£2,004	9	5½
EXPENDITURE ditto . . . . .	1,810	2	0
BALANCE in hand ditto . . . . .	77	4	0
TRADE ACCOUNT, stock at depository . . . . .	3,598	9	1
CAPITAL . . . . .	3,250	0	0

President, WILLIAM BRODIE GURNEY, Esq.  
Treasurer, THOMAS CHALLIS, Esq., Ald., M.P.

Secretaries,

Mr. WILLIAM H. WATSON.  
Mr. PETER JACKSON.

Mr. ROBERT LATTER.  
Mr. WILLIAM GROSER.\*

\* *Of Barnsbury Park.*

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

*Offices, 60, Paternoster Row.*

## British and Foreign Bible Society.

*Formed 1804.*

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1853 . . . . .	£109,160	10	8
EXPENDITURE . . . . .	95,507	2	6

President, Right Hon. Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. ROBERT FROST, M.A.; Rev. GEORGE BROWNE.

Superintendent of the Translating and Editorial Department,  
Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. HENRY KNOILLEKE.

Depositary, Mr. JAMES FRANKLIN.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year . . . . .	458,348
Testaments . . . . .	382,204
Total from 1804 . . . . .	26,571,103

*Society's House, 10, Earl Street, Blackfriars.*

## British and Foreign School Society.

*Formed 1808.*

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £1753 15s. from the Council of Education) . . . . .	£17,384 14 5
EXPENDITURE . . . . .	18,771 11 3
BALANCE against the Society, Jan. 31, 1853 . . . . .	432 14 5

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Walworth.

## Voluntary School Association.

*Formed 1848.*

OBJECT:—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1853 . . . . .	£1,490 11 1
EXPENDITURE . . . . .	1,391 12 1
BALANCE in hand . . . . .	662 4 1

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

Of Finance, Miss S. A. ALEXANDER, Stoke Newington.

Minutes, Miss BREWIN, Denmark Hill.

Correspondence, Miss BUXTON, Champion Hill.

General Secretary, Mr. DOUGLAS ALLPORT, 7, Walworth Place, Walworth.

*Normal School for Young Men, 7, Walworth Place, Walworth.*

*Normal School for Young Women, 15, Charlotte Row, Walworth Road.*

## Society for Promoting Female Education in the East.

*Formed 1834.*

OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1853 . . . . .	£1,663 5 4
EXPENDITURE . . . . .	1,850 10 3
BALANCE in hand . . . . .	91 12 0

President, Her Grace the Duchess Dowager of BEAUFORT.

Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Sub-Treasurer, Mrs. BONAR.

Hon. Secretaries, Miss ADAM; Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

*Letters may be addressed to the Secretary, "Care of Mr. Suler, 32, Chcapside."*

## British and Foreign Sailors' Society.

OBJECT:—"To promote the spiritual interests of seamen; the society comprehending 'all denominations of Christians holding the essential doctrines of the protestant faith.'"

INCOME, year ending Dec. 31, 1852	£2,451	5	9
EXPENDITURE	2,344	8	7
BALANCE in hand	255	15	8

Treasurer, THOMSON HANKEY, jun., Esq.

Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

*Society's Offices, 2, Jeffrey Square, St. Mary Axe.*

## British Society for the Propagation of the Gospel among the Jews.

*Formed 1842.*

OBJECT:—"The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1853	£4,602	8	5
EXPENDITURE	4,818	6	6
BALANCE due to the Treasurer	69	4	5

Treasurer, Sir JOHN DEAN PAUL, Bart., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;  
Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Association Secretary, Rev. J. P. PALMER.

## Peace Society.

*Formed 1816.*

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May, 1852	£1,687	8	1
EXPENDITURE	1,950	2	7
BALANCE in hand	326	12	11

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.



**Christian Instruction Society.***Formed 1825.*

**OBJECT :—**"Irrespective of the particular denominational opinions held amongst Christians to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 1853 . . . . .	£592 0 2
EXPENDITURE . . . . .	534 6 4
BALANCE in favour of the society . . . . .	57 14 5

Treasurer, THOMAS CHALLIS, Esq., Alderman and M.P.

Secretaries, Rev. ROBERT ASHTON, Putney, Surrey ;

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Collector, Mr. LAWRENCE, the Cottage, York Road, Battersea.

*Letters for the Secretaries may be addressed to 60, Paternoster Row.*

**City Mission.***Formed 1835.*

**OBJECT :—**"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June, 6, 1853 . . . . .	£26,759 13 8
EXPENDITURE . . . . .	25,987 17 11
BALANCE in hand . . . . .	2,407 11 7

Treasurer, Sir EDWARD NORTH BUXTON, Bart.

Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Clerical Examiners.

Beamish, Rev. H. H., M.A.  
 Beecham, Rev. J., D.D.  
 Bergne, Rev. S. B.  
 Bunting, Rev. W. M.  
 Carver, Rev. J., M.A.  
 Charlesworth, Rev. J., B.D.  
 Dibdin, Rev. R. W., M.A.  
 Fisher, Rev. J. M., M.A.  
 Gribble, Rev. C. B., M.A.

Harrison, Rev. J. C.  
 Lorimer, Rev. Peter, SS. T.P.  
 Molyneux, Rev. Capel, M.A.  
 Morison, Rev. J., D.D., LL.D.  
 Noel, Hon. and Rev. B. W., M.A.  
 Patteson, Rev. John, M.A.  
 Redpath, Rev. R., M.A.  
 Reeve, Rev. J. W., M.A.  
 Steane, Rev. E., D.D.

Cash Clerk and Collector, Mr. J. B. PRESS, Church Street, Hackney.

Missionaries employed . . . . .	297
Visits during the year . . . . .	1,240,318
Copies of scriptures distributed . . . . .	4,032
Tracts distributed . . . . .	1,766,131

*Office, 8A, Red Lion Square.*

**British and Foreign Anti-Slavery Society.***Formed 1839.*

**OBJECTS :—**"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1853 . . . . .	£724 1 9
EXPENDITURE . . . . .	1,071 11 2
BALANCE due to the Treasurer . . . . .	228 11 10

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

*Office, 27, New Broad Street, London.*

## Society for the Liberation of Religion from State Patronage and Control.

*Formerly called the*

### British Anti-State Church Association.

*Formed 1844.*

**OBJECTS:**—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

**INCOME**, year ending Nov. 1, 1853 . . . . . £3,511 3 1

Treasurer, WILLIAM EDWARDS, Esq.

Secretary, Mr. JOHN CARVELL WILLIAMS.

Travelling Agent and Collector, Mr. W. HICKMAN SMITH.

*Office, 41, Ludgate Hill.*

## Ragged School Union.

*Formed 1844.*

**OBJECTS:**—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teacher's meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

**INCOME**, from May 1, 1852, to May 1, 1853 . . . . . £4,423 13 10

**EXPENDITURE** . . . . . 4,398 19 2

**BALANCE** in hand . . . . . 401 15 1

**Deposited as a Reserve Fund** . . . . . 1,500 0 0

President, Rt. Hon. Earl of SHAFTESBURY.

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.

Honorary Secretary, Mr. W. LOCKE, 1, Exeter Hall.

Secretary, Mr. J. G. GENT, 1, Exeter Hall.

Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

## Soldiers' Friend Society.

**OBJECT:**—"Diffusing religious knowledge throughout the British Army."

Treasurer, GEORGE BURNS, Esq., 17, Porteus Road, Paddington.

Honorary Secretary, Rev. W. A. BLAKE, 4, Southampton Row, New Road.

*Office, 3, Exeter Hall.*

## Evangelical Continental Society.

*Formed 1845.*

**OBJECT:**—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

**INCOME**, year ending May 20, 1853 . . . . . £1,192 8 4

**EXPENDITURE** . . . . . 1,163 0 8

**BALANCE** in hand . . . . . 132 9 5

Treasurer, WILLIAM ALERS HANKEY, Esq.

Sub-Treasurer, EBENEZER PYE SMITH, Esq.

Secretary, Rev. EVAN DAVIES.

*Office, 7, Blomfield Street, Finsbury.*

## Working Men's Educational Union.

*Formed 1852.*

**OBJECTS:**—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

INCOME, for the year ending Dec. 31, 1852 . . . . .	£1,651	5	3
EXPENDITURE . . . . .	1,317	10	1
BALANCE in hand . . . . .	333	15	2

Treasurer, ROBERT C. L. BEVAN, Esq.

Honorary Secretary, Mr. BENJAMIN SCOTT.

Depository, Mr. FRANÇOIS BARON.

*Offices and Depôt, 43, Skinner Stret, Snow Hill, London.*

## Aged Ministers' Society.

*Formed 1818.*

**OBJECT:**—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME (last Report) . . . . .	£520	5	10
EXPENDITURE . . . . .	580	8	0

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq.,  
JOHN WILKS, Esq.

Secretary, Rev. G. ROGERS, 4, Frederick Place, Commercial Road, Peckham.

## Widows' Fund.

*Formed 1773.*

**OBJECT:**—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1851 . . . . .	£3,312	1	1
EXPENDITURE . . . . .	3,901	3	10
BALANCE in hand . . . . .	687	19	1

FUNDED PROPERTY producing an annual income of £2,339.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 103 Widows in England at £11 each.

Exhibitions . . . . . 48 Widows in England at £12 each.

Exhibitions . . . . . 10 Widows in England at £10 each.

Exhibitions . . . . . 45 Widows in Wales at £8 each.

Exhibitions . . . . . 20 Widows in Wales at £9 each.

Occasional donations to 12 widows amounting to £96.

Of the 163 English Widows, 76 were of the baptist, 54 of the independent, and 7 of the presbyterian denominations. The denominations of the Welsh widows are not specified.



## Protestant Union.

*Founded 1798.*

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations, who become members by subscribing according to its rules."

INCOME, year ending March 31, 1853	£2,510	19	3
Expenditure	1,680	4	3
BALANCE in favour of receipts	830	15	0
CAPITAL, invested in government security	£28,917	2	6
BALANCE in Treasurer's hands	800	0	0
Annuityants	37		
Number of members	188		

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Trustees, WILLIAM ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.;

Rev. Dr. BENNETT; Rev. Dr. TIDMAN.

Directors, Rev. Dr. ANGUS; Rev. J. N. GOULTY; Rev. GEORGE SMITH;

Rev. Dr. STOWELL; Rev. JOHN STOUGHTON; Rev. Dr. TIDMAN.

## Orphan Working School.

*Founded 1760.*

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the School, 259.

INCOME, for the year ending Dec. 31, 1852	£6,325	6	0
EXPENDITURE	5,749	18	4

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.

Collector, Mr. W. H. CHAPLIN, 11, Sebons Buildings, Islington.

Matron, Mrs. BAIRD.

Principal Master, Mr. W. F. TARTLTON.

Principal Mistress, Miss SALIER.

*Office, 32, Ludgate Hill.*

## New Asylum for Fatherless Children.

STAMFORD HILL.

*Founded 1844.*

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1853	£4,388	7	4
EXPENDITURE	4,376	19	9
BALANCE in hand	80	0	3
Number of orphans	106		
Received from the commencement	206		

A Building Fund was opened in 1850, which now amounts to above £4,500, and an eligible estate has been purchased.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.

Sub-Treasurer, Rev. ANDREW REED, D.D.

Honorary Secretaries, DAVID W. WIRE, Esq.; Rev. T. AVELING.

Sub-Secretary and Collector, Mr. JOHN H. CUZNER.

Bankers, Messrs. BARCLAY, BEVAN, TRITON, and Co.

*Office, 32, Poultry, London.*

## London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

*Instituted 1782.*

OBJECT :—"Educating and annually clothing one hundred poor children."

INCOME, year ending June 16, 1851, <i>Latest Report published</i> . . . . .	£302	12	8
EXPENDITURE . . . . .	276	5	1
BALANCE in hand . . . . .	165	16	7

*To which is united,*

## The London Society Female Orphan Institution.

*Founded 1830.*

OBJECT :—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending June 16, 1851, <i>Latest Report published</i> . . . . .	£179	9	6
EXPENDITURE . . . . .	225	4	0
BALANCE due to the Treasurer . . . . .	3	15	8

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman, and M.P.

Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

## Apprenticeship Society.

*Formed 1829.*

OBJECT :—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending March 31, 1853 . . . . .	£270	12	0
EXPENDITURE . . . . .	201	12	7
BALANCE in hand . . . . .	178	9	7

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, Rev. J. V. MUMMERY, Albion Square, Dalston;

Mr. W. W. KILPIN, High Street, Bedford.

Collector, Mr. SHREWSBURY, 16, King's Row, Walworth.

In the year 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

## Walthamstow Girls' School.

*Established 1808.*

OBJECT :—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy and comfort."

INCOME, year ending April, 1851 ( <i>Latest Report obtained</i> ) . . . . .	£1,622	15	7
EXPENDITURE . . . . .	1,529	16	8
BALANCE, in hand . . . . .	116	15	3

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Cash Secretaries, MRS. E. CAREY; MRS. FOULGER.

Collector, Mr. HINE, 22, Montpellier Square, Brompton.

## PÆDOBAPTIST SOCIETIES.

### London Missionary Society.

INCOME, 1852-53, including receipts from the stations . . . . .	£74,094	18	7
EXPENDITURE . . . . .	74,787	3	1
BALANCE in hand . . . . .	924	11	8
Stock possessed for general and special purposes, about . . . . .	28,312	0	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Foreign Secretary, Rev. ARTHUR TIDMAN, D.D.

Home Secretary, Rev. EBENEZER PROUT.

*Mission House, Blomfield Street Finsbury.*

European missionaries, about . . . . .	170
Native Teachers . . . . .	700

### Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1852 . . . . .	£105,381	19	6
EXPENDITURE . . . . .	106,469	9	6
BALANCE due to the treasurers . . . . .	24,621	9	2
The Treasurers are also under acceptances amounting to . . . . .	8,100	9	11

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. Dr. BEECHAM, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and  
Rev. W. ARTHUR, M.A.

*Wesleyan Mission House, Bishopsgate Street Within.*

Central or principal stations called circuits . . . . .	361
Chapels and other preaching places . . . . .	2,986
Missionaries and assistant missionaries . . . . .	465
Full and accredited church members . . . . .	108,286
Scholars . . . . .	79,461

### Church Missionary Society.

INCOME for the year ending March 31, 1853 . . . . .	£118,174	10	8
EXPENDITURE . . . . .	119,866	3	3
BALANCE, in Stock, at the bankers' and in the office . . . . .	131,907	14	8

President, the Right Hon. the Earl of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. W. KNIGHT, M.A., and  
Major HECTOR STRAITH.

*Mission House, Salisbury Square.*

Stations . . . . .	116
Ordained European Missionaries . . . . .	143
Native Communicants . . . . .	16,772



## Congregational "British Missions."

### HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1852	£5,849 12 10
EXPENDITURE	6,423 5 6
BALANCE in hand	62 12 6
STOCK, belonging to the society, about	3,153 0 0
Number of stations	122
Number of Missionaries	47
Number of grantees	53
Number of students	5
Lay preachers	133
Parishes in which the agents have stations	326
Towns, villages, and hamlets	389
Chapels	199
Rooms	206
Members	4,959
Admissions to churches during the year	426
Hearers	36,139
Sunday-schools	171
Teachers	1,587
Scholars	12,948
Day-schools	32

Treasurer, THOMAS THOMPSON, Esq., Poundsford Park.

Sub-Treasurer, BENJAMIN HANBURY, Esq.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

### IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1853	£2103 6 2
EXPENDITURE	2,244 4 5
BALANCE, in hand	529 7 6

Treasurer, T. M. COMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

### COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1853	£4,937 16 4
EXPENDITURE	3,889 10 8
BALANCE in favour of the society	1,329 14 10

Treasurer, JAMES SPICER, Esq.

Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

## Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. GEORGE SMITH, and Rev. ROBERT ASHTON.

## Congregational Board of Education.

*Homerton College, Homerton.*

OBJECT:—"To promote popular education partaking of a religious character, and under no circumstances receiving aid from public money administered by government."

Treasurer, SAMUEL MORLEY, Esq.    Secretary, WILLIAM RUTT, Esq.

Principal, Rev. W. J. Unwin, M.A.

# ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith.

Names.	Residences.	Names.	Residences.
Abbott, W. ....	Blunham, near St. Neots.	Baker, Charles .....	Bradninch, Devon.
Abbott, R. ....		Baker, George .....	Hailsham.
Abingdon, L. J. ....	Hanley, Stafford.	Baker, Richard .....	Necton, Norfolk.
Accock, J. ....	Stow-on-the-Wold, Gloster.	Baker, T. ....	Burrowbridge, Somerset.
Acworth, J., LL.D. ....	Bradford, York.	Baker, T. S. ....	Westminster.
Adam, David .....	Scarborough.	Baldwin, J. ....	Cransford, Suffolk.
Adey, Edward .....	Leighton Buzzard, Beds.	Baldock, Thomas .....	Wivelsfield, Sussex.
Aikenhead, R. ....	Brooms Grove.	Ball, W. ....	Wandsworth, Surrey.
Ainsworth, J. ....	Uxbridge, Middlesex.	Bamber, John .....	Hunslet, Yorkshire.
Aitchison, J. Young .....	Burton-upon-Trent.	Bane, John .....	Malton, York.
Aitchison, W. S. ....	Newport, Monmouth.	Banks, C. W. ....	Bermondsey.
Albrecht, H. S. ....	Mirfield, Yorkshire.	Banks, R. ...	Newcastle-on-Tyne.
Alcock, Paul. ....	Christchurch, Hants.	Banns, W. ....	Bacton, Norfolk.
Alcorn, J. ....	Gilbert, Cheshire.	Barber, F. ....	Warford, Cheshire.
Alderson, W. ....	Willingham, Cambridgeshire.	Barker, J. ....	Fenstanton, Hants.
Aldis, John .....	Old Kent Road, London.	Barker, W. ....	Blackbury.
Aldis, R. ....	Somers Town.	Barker, W. J. ....	Blackburn.
Allen, — .....	Charlton-on-Otmoor, Oxon.	Barnes, J. ....	Austrey, Warwick.
Allen, G. ....	Long Crendon, Bucks.	Barnes, R. ....	Glemsford, Suffolk.
Allen, W. ....	Stepney, Middlesex.	Barnes, W. ....	Clare, Suffolk.
Allnut, W. ....	Sydenham, Oxon.	Barnes, W. ....	Trowbridge, Wilts.
Amery, John .....	Lustleigh, Devon.	Barnett, H. N. ....	Evesham, Worcester.
Amory, E. ....	Aldwinkle, Northamptonshire.	Barnett, J. ....	Blaby, Leicester.
Anderson, A. ....	Bures St. Mary, Suffolk.	Barnett, J. P. ....	Keighley, York.
Anderson, Hugh .....	Bratton, Wilts.	Barress, — .....	Peterborough.
Anderson, W. M. ....	Hawick.	Bartholomew, H. ....	Halstead, Essex.
Angus, Henry .....	Rugby, Warwick.	Bartlett, B. ....	Fenny Stratford, Bucks.
Angus, Jos., D.D. ....	Stepney, Middlesex.	Batey, John .....	Burnley, Lancashire.
Archer, W. E. ....	Spaldwick, Hants.	Bather, A. ....	Heybridge, Essex.
Armstrong, W. K. ...	Huddersfield.	Bayne, R. ....	Langham, Essex.
Arnold, E. ....	Cuckfield, Sussex.	Baynes, J. ....	Wellington, Somerset.
Arnot, G. ....	Portsea, Hants.	Baynes, J. A., B.A. ...	Nottingham.
Arnsby, George .....	Shrewsbury, Salop.	Bedding, E. ....	Cuddington, Bucks.
Arten, W. ....	Barrowden, Stamford.	Beddow, B. ....	Great Sampford, Essex.
Arthur, B. ....	Bideford, Devon.	Bee, G. ....	Houghton-le-spring, Durham.
Ash, J. ....	Staly Bridge, Lancashire.	Bell, — .....	Prooke, Norfolk.
Ashby, S. ....	Long Sutton, Lincoln.	Bennett, R. ....	
Ashmead, G. ....	Great Missenden, Bucks.	Bennett, T. ....	Barnoldswick, Yorkshire.
Atkinson, J. ....	Woolwich, Kent.	Bennett, W. C. ....	St. Hill, Kentisbore, Devon.
Atwood, Thomas .....	Kennington, Surrey.	Benson, William .....	London.
Austin, John .....	Tunbridge Wells.	Bentley, W. ....	Sudbury, Suffolk.
Avery, T. ....	Aston Clinton, Bucks.	Berry, A. ....	Halifax.
Ayres, T. ....	Keynsham, Somerset.	Best, G. ....	Drayton, Berks.
Ayrton, S. ....	Chesham, Bucks.	Best, J. ....	Little Stonham, Suffolk.
Backhouse, — .....	Norton, Suffolk.	Betts, Henry John ...	Southwark.
Bailey, G. G. ....	Haddenham, Cambridgeshire.	Bevan, T. ....	Nantyglo, Monmouth.
Bailey, Josephus .....	Ragland, Monmouthshire.	Bidder, W. ....	Bermondsey, Southwark.
Baile, J. ....	Newcastle-on-Tyne.	Biddle, T. ....	Brockham Green, Surrey.
Baker, — .....	Dartford, Kent.	Bigwood, John .....	Brompton, Middlesex.
		Billings, D. D. ....	Gedney Hill, Lincoln.

Names.	Residences.
Bilson, J. E. ....	Allerton, Yorkshire.
Birnie, — .....	Preston.
Birrell, C. M. ....	Liverpool.
Birt, Caleb Evans, M. A. ....	Wantage, Berks.
Birt, John .....	Oldham, Lancashire
Black, T. ....	Ford Forge, Northumberland.
Black, W. H. ....	London.
Blackburn, James .....	Foxton, Leicester.
Blackmore, James .....	Princes Risborough.
Blackmore, Samuel .....	Eardisland, Leominster.
Blackmore, T. W. ....	South Molton, Devon.
Blake, J. H. ....	Sandhurst, Kent.
Blake, W. ....	Broughton Gifford, Wilts.
Blake, W. A. ....	London.
Blakeman, G. ....	
Blakey, J. ....	Haslingdon, Lancashire.
Bland, J. ....	Jersey.
Blinkhorn, R. R. ....	Willingham, Cambridgeshire.
Bliss, T., B. A. ....	Chipping Norton, Oxon.
Bliss, W. B. ....	Kington, Hereford.
Blomfield, Henry .....	New Romney, Kent.
Bloomfield, T. G. ....	London.
Bolton, J. ....	Highbridge, Somerset.
Bonner, W. H. ....	London.
Bontems, William .....	Whitchurch, Salop.
Booth, Samuel Harris .....	Falmouth.
Bosworth, F., M. A. ....	Dover, Kent.
Bott, E. ....	Barton, Leicestershire.
Bottle, H. ....	Yelling, Hunts.
Bottomley, W. C. ....	Birmingham.
Bowden, R. ....	Towersey, Bucks.
Bowes, W. B. ....	London.
Box, C. ....	Woolwich, Kent.
Branch, John .....	St. John's Road, London.
Brasted, J. B. ....	Blakeney, Norfolk.
Brawn, Samuel .....	Loughton, Essex.
Breeze, R. ....	Swindon, Wilts.
Brewer, E. H. ....	Dartmouth, Devon.
Brewer, R. ....	Leeds, Yorkshire.
Brand, Joseph .....	Aldringham, Suffolk.
Bridge, W. ....	Cosely, Stafford.
Bridgman, D. ....	Horsington, Somerset.
Briscoe, J. P. ....	Chesterton, Cambridgeshire.
Broad, John .....	Hitchin, Herts.
Brock, William .....	Gower St., London.
Brocklehurst, S. ....	Colchester, Essex.
Brookway, G. ....	Culmstock.
Bromwich, J. ....	Sheepshead, Leicester.
Brook, J. ....	Broadstairs, Kent.
Brook, W. ....	Bovy Tracy.
Brooks, J. H. ....	Banbury.
Brooks, T. ....	Wrexham.
Brown, Frederick .....	Bungay.
Brown, H. S. ....	Liverpool.
Brown, J. ....	Halesworth, Suffolk.
Brown, J. T. ....	Northampton.
Brown, J. ....	St. Ives, Hunts.
Brown, J. J. ....	Reading, Berks.
Brown, William .....	Godmanchester, Hunts.
Brown, W. ....	Triston, Suffolk.
Brown, W. ....	Attleborough, Norfolk.
Brown, W. ....	Poulner, Hants.
Bruce, R. ....	Sunderland, Durham.

Names.	Residences.
Bryan, Edward .....	Oxford.
Buck, James .....	Liverpool.
Bugby, Fitzherbert .....	Winchester, Hants.
Bug, — .....	Heybridge.
Bulgin, S. ....	Poole, Dorset.
Bull, T. ....	Over, Cambridgeshire.
Bumpus, T. ....	Stratford-on-Avon, Warwick
Bunce, J. S. ....	Bristol.
Burchell, W. F. ....	Rochdale, Lancashire.
Burdett, A. ....	Long Buckley.
Burditt, Thomas .....	Haverford West.
Burns, Dawson .....	Manchester.
Burns, Jabez, D. D. ....	London.
Burns, S. ....	Gornal, Stafford.
Burroughs, J. ....	Guernsey.
Burrows, J. ....	Magdalen & Stowbridge, Norf.
Burt, J. B. ....	Beaulieu Rills, Hants.
Burton, E. H. ....	Portsea, Hants.
Burton, J. ....	Great Grimsby, Lincoln.
Burton, T. ....	Donnington, Lincoln.
Bury, James .....	Haslingden, Lancashire.
Bussell, J. ....	Modbury.
Butcher, T. ....	Shiffnall, Salop.
Butterworth, J. C., M. A. ....	Weymouth.
Byatt, T. ....	Thaxted, Essex.
Cakebread, C. ....	Portsea, Hants.
Cameron, D. ....	Blackburn.
Campbell, J. P. ....	Towcester, Northampton.
Cantlow, W. W. ....	Isleham, Cambridge.
Cardwell, T. ....	Hamsterley, Durham.
Carey, Eustace .....	London.
Carpenter, Charles .....	Chelmondeston, Suffolk.
Carpenter, W. ....	Dunstable, Beds.
Carrick, J. D. ....	North Shields, Northumberl.
Carter, Thomas .....	Chenies, Bucks.
Carto, B. ....	Torquay, Devon.
Castleden, James .....	Hampstead.
Cathcart, W. ....	Barnsley, Yorkshire.
Cater, Philip .....	Chelsea.
Catterall, G. C. ....	Boroughbridge, Yorkshire.
Chamberlain, F. ....	Fleet, and Holbeach, Lincoln.
Chamberlain, T. ....	Pattishall, & Eastcote, North-
Chapman, J. ....	Uptontery, Devon. [ampton,
Chapman, W. ....	Longford, Warwick.
Chappell, J. ....	Isle Abbots, Somerset.
Cheatle, G. ....	Birmingham.
Chenery, R. ....	Manchester.
Cherry, W. ....	Burford & Milton, Oxon.
Chew, G. ....	Sunningdale, Berks.
Cholerton, J. ....	Leicester.
Chown, J. P. ....	Bradford, Yorkshire.
Clark, E. ....	Weston-by-Weedon.
Clark, H., M. A. ....	Monmouth.
Clark, J. ....	Hanslope, Bucks.
Clarke, Owen .....	Vernon Square, London.
Clarke, Robert .....	Shaldon, Devon.
Clarke, Thomas .....	Wellington, Salop.
Clarke, W. ....	Bath, Somerset.
Clarke, W. ....	Hatherleigh, Devon.
Claypole, E. A. ....	Wallingford.
Clements, J. ....	Desborough, Northampton.
Clements, W. ....	Halstead, Essex.



Names.	Residences.
Clift, Z. ....	Crockerton, Wilts.
Clifton, W. S. ....	Downton, Wilts.
Cloake, W. ....	Calstock, Cornwall.
Clowes, Francis .....	
Cobner, J. ....	
Colcroft, W. ....	Wakefield, Yorkshire.
Cole, — .....	West Haddon, Northampton.
Cole, C. H. ....	Old Brentford, Middlesex.
Cole, G. ....	Exeter.
Cole, T. J. ....	Pimlico.
Coles, — .....	Sulgrave, Northampton.
Collier, J. T. ....	Downton, Wilts.
Collings, T. ....	Badleigh Salterton, Devon.
Collings, W. ....	Kingston-on-Thames, Surrey.
Collins, G. ....	Broughton, Cumberland.
Collins, S. ....	Grundisburgh, Suffolk.
Collins, F. ....	Greenwich, Kent.
Collis, I. ....	Coggeshall, Essex.
Collyer, W. ....	Livinghoe, Bucks.
Compston, John ....	Inskip, Lancashire.
Compton, R. ....	Lyndhurst, Hants.
Cook, J. ....	Painswick, Gloucester.
Coombs, T. ....	Wallop, Hants.
Cooper, James .....	Aberdare.
Cooper, J. ....	Wattisham, Suffolk.
Copley, W. ....	Blakeney, Gloucester.
Corben, — .....	Frome, Somerset.
Corben, T. ....	Langton Purbeck, Dorset.
Cornford, Philip H. ....	Ramsey, Hunts.
Cotton, J. ....	Barton, Leicester.
Couthall, G. ....	London.
Couthern, G. ....	West Ham, Essex.
Cowdy, Samuel. ....	Leighton Buzzard, Beds.
Cox, Alfred .....	Newark, Notts.
Cox, James .....	Walgrave, Northampton.
Cox, John .....	Woolwich, Kent.
Cox, John .....	Shacklewell.
Cox, Samuel .....	Southsea.
Cousins, G. ....	Bewdley, Worcester.
Cozens, S. ....	Willenhall, Stafford.
Cragg, James .....	Great Ellingham, Norfolk.
Crampin, J. ....	Stratham, Cambridge.
Crambrook, D. ....	Maidstone.
Craps, J. ....	Lincoln.
Crate, C. T. ....	Bildestone, Suffolk.
Crawford, J. ....	Lee, Kent.
Crawford, T. ....	Chittleholt, Devon.
Crisp, T. S. ....	Bristol.
Crofts, J. ....	Birchington, Kent.
Crofts, M. H. ....	Andover.
Croggan, W. ....	Grampound, Cornwall.
Cromwell, William .....	Bath.
Crook, J. ....	Hebden Bridge, Yorkshire.
Crook, James .....	Somersham, Suffolk.
Crooks, G. ....	Killingholm, Lincoln.
Cross, R. P. ....	Henyock, Devon.
Cross, T. ....	Newton Abbot, Devon.
Cross, W. J. ....	Bristol.
Crossman, H. ....	Marlborough, Devon.
Crowe, William .....	Worcester.
Crowest, B. ....	Billericay, Essex.
Crumpton, David. ....	Oswestry, Shropshire.
Cubitt, James .....	Thrapstone, Northampton.

Names.	Residences.
Cunningham, M. ....	Chedworth, Gloucester.
Cutcliffe, W. ....	Brayford, Devon.
Daniell, Charles .....	Melksham, Wilts.
Daniell, J. M. ....	Ramsgate, Kent.
Dark, S. ....	Market Lavington, Wilts.
Davey, John .....	Hereford.
Davey, W. ....	Combmartin, Devon.
Davidge, J. ....	Iwerne, Dorset.
Davies, Benjamin ....	Wells, Somerset.
Davies, H. C. ....	Longhope, Gloucester.
Davies, Isaac .....	Newcastle-on-Tyne.
Davies, J. Jordan ....	Luton, Beds.
Davies, S. ....	Wallingford, Berkshire.
Davies, W. B. ....	Margate.
Davis, B. ....	Horsell, Surrey.
Davis, Ebenezer .....	High Wycombe.
Davis, George Henry. ....	Bristol.
Davis, Joseph .....	Arnsby, Leicester.
Davis, Stephen. ....	Peckham, Surrey.
Davis, Stephen J. ....	Peckham, Surrey.
Davis, T. ....	Cumberley, Gloucester.
Dawson J. ....	Buxton, Norfolk.
Dawson, John .....	Bingley.
Dawson, Thomas .....	Liverpool.
Day, G. ....	Wincanton, Somerset.
Day, W. ....	Tunstall, Suffolk.
De Fraine, R. ....	Lutterworth, Leicester.
De Putron, M. ....	Guernsey.
Diboll, J. ....	Salehouse, Norfolk.
Dickinson, P. ....	London.
Dixon, John .....	Risely, Higham Ferrars.
Dixon, J. ....	White Colne, Essex.
Dobney, H. H. ....	Maidstone.
Doke, — .....	Chudleigh.
Dolamore, D. ....	Bedale, Yorkshire.
Domoney, Josiah .....	Woodford, near Thrapstone.
Donomy, J. ....	Llangibby, Monmouth.
Dore, James .....	Fishponds.
Dore, William .....	Brixham.
Dovey, J. E. ....	Lowestoft, Suffolk.
Dovey, W. ....	Hailsworth.
Dowsing, — .....	Occold, Suffolk.
Dowson, Henry .....	Bradford, Yorkshire.
Doxsey, Isaac .....	
Drawbridge, C. ....	Rushden, Northampton.
Drew, Joseph .....	Newbury, Berks.
Dring, J. ....	Willburton, Cambridgeshire.
Dumbleton, J. ....	Swanburne, Bucks.
Dunkley, H. , M.A. ....	Safford, Lancashire.
Dunkley, James ....	Somerleyton.
Dunn, J. ....	Gillingham, Dorset.
Dunn, Stephen .....	Aitch Lench, Worcestershire.
Dunning, — .....	London.
Dyson, Amos. ....	Rotherham, Yorkshire.
Eacote, W. ....	Acton Turville, Gloucester.
Ealing, T. ....	Colchester, Essex.
Earle, J. F. ....	Malton, Yorkshire.
Eden, T. ....	Chadlington, Oxon.
Edgecomb, J. P. ....	Dover, Kent.
Edge, J. ....	Sutton-on-Trent, Notts.
Edger, S., B.A. ....	Kimbolton, Hunts.

Names.	Residences.
Edmonds, T., M.A....	Cambridge.
Edwards, John.....	Liverpool.
Edwards, James .....	Nottingham.
Edwards, Evan .....	Chard, Somerset.
Edwards, D.....	Newport, Monmouth.
Edwards, T. ....	Tunbridge Wells, Kent.
Edwards, William ..	Chipperfield, Herts.
Edwards, W. ....	Mayford, Suffolk.
Elliot, E. E.....	Lydney, Gloucester.
Elliot, W. H.....	London.
Ellis, W. C. ....	Mildenhall, Suffolk.
Ellison, William ....	Wigan, Lancashire.
Elton, Romeo, D.D....	Exeter.
Elven, Cornelius .....	Bury St. Edmonds, Suffolk.
Etheridge, B. C. ....	Ramsgate.
Evans, B. ....	Inskip, Lancashire.
Evans, B. ....	Scarborough, Yorkshire.
Evans, D. ....	St. Melon's Monmouth.
Evans, D. ....	Tredegar, Monmouth.
Evans, D. ....	Chipperfield, Herts.
Evans, D. D.....	Pontrhydryn, Monmouth.
Evans, D. M. ....	Manchester.
Evans, Edward.....	Snailbeach, Salop.
Evans, J.....	Caerleon, Monmouth.
Evans, J.....	Rushden, Northampton.
Evans, R. ....	Burnley, Lancashire.
Evans, Shem.....	Westbury, Wilts.
Evans, T. ....	
Evans, W.....	Carton.
Evans, W. W. ....	Birmingham.
Everson, J. ....	Beverley, Yorkshire.
Ewance, J. ....	Long Parish, Hants.
Eyres, John .....	Stradbrook, Suffolk.
Facy, A.....	Ashwater, Devon.
Fall, E. ....	Newbold, Rugby.
Fawcett, W.....	Halifax.
Felkin, J. ....	Nottingham.
Felton, William .....	Deptford.
Field, — .....	Broseley, Salop.
Figg, R. ....	Redbourn, Herts.
Finch, T. ....	Harlow, Essex.
Finch, T. C. ....	London.
Fish, C. ....	Great Gidding, Hunts.
Fishborne, G.W. ....	Stratford, Essex.
Flack, — .....	Sutton, Cambridge.
Flanders, M. W. ....	Cottenham.
Flavel, J. ....	Earith.
Flood, James .....	Melbourne, Cambridge.
Flory, J.....	Bury St. Edmunds, Suffolk.
Flower, H. ....	Offord.
Flukes, J. ....	Hull, Yorkshire.
Fogg, W.....	Retford, Notts.
Foreman, J. ....	London.
Foot, U.....	Collumpton, Devon.
Foot, W. Evans.....	Honiton, Devon.
Fordham, T.....	Caxton, Cambridgeshire.
Forth, C.....	Middleton-in-Teesdale, Durh.
Foster, A. ....	Ringmore, Devon.
Foster, E. L.....	Stony Stratford, Bucks.
Foster, J. ....	Farsley, Yorkshire.
Foster, J. H.....	Uckfield, Sussex.
Francies, G. ....	Lambeth, Surrey.

Names.	Residences.
Francis, J.....	Westmancote.
Franklin, C. ....	Knaresborough, Yorkshire.
Franklin, E. ....	Snarebrook.
Franklin, J. ....	Hendon, Middlesex.
Frearson, R. S.....	Coniston, Lancashire.
Freer, J.....	Woodstock, Oxon.
Freeman, J. ....	Wythall Heath, Worcester.
Frize, J.....	Fairford, Gloucester.
Fuller, — .....	Ashfield Magna, Suffolk.
Fuller, H. ....	Ashampstead, Berks.
Fuller, J. G. ....	Stogumber, Somerset.
Fuller, W. H. ....	Minehead, Somerset.
Galpine, G.....	Horham, Suffolk.
Gard, T.....	Brixham.
Garner, William .....	Harston, Cambridgeshire.
Garrard, W. ....	Leicester.
Garritt, T. ....	Stoke Newington, Middlesex.
Garrington, J. ....	Burnham, Essex.
Garside, J.....	Slaitwaite.
Garwood, William ..	Ramsgate, Kent.
Gate, Thomas .....	Keysee, Bedford.
Gatenby, W.....	Kirkstall.
George, Jonathan ..	Walworth, Surrey.
Gibbs, G. ....	Bath.
Gibbs, R. ....	Skipton, Yorkshire.
Gibson, J. ....	West Drayton, Middlesex.
Giles, J. E.....	Sheffield.
Giles, William .....	Netherley House, Chester.
Gill, H. V.....	Millford, Hants.
Gill, Thomas.....	Melbourne, Derby.
Gillson, W. A. ....	Saffron Walden, Essex.
Gipps, J.....	Potter Street, Essex.
Glanville, W.....	Bessel's Green, Kent.
Goadby, J.....	Loughborough, Leicester.
Godwin, Benj., D.D....	Bradford, Yorkshire.
Golsworthy, J. ....	Sutton, Lincolnshire.
Gooch, S. B. ....	Fakenham, Norfolk.
Gooding, J. W.....	Hartley Row, Hants.
Goodlife, W.....	Rothley and Sileby, Leicester.
Goodman, W., B.A. ....	Lincoln.
Goodman, W.....	Steep Lane, Yorkshire.
Gotch, F. W., M.A....	Bristol.
Gough, J. J. ....	
Gough, T. T. ....	Clipston, Northampton.
Gould, D. ....	Dunstable, Beds.
Gould, G.....	Norwich.
Gordon, J.....	Tenbury, Worcester.
Goss, W.....	Yarmouth, Norfolk.
Gowing, J.....	Norwich.
Grace, J.....	Brighton, Sussex.
Grace, R. ....	Harpole, Northampton.
Grain, G. ....	Haverhill, Suffolk.
Graffey, G. ....	Middleton, Lancashire.
Gray, J. T., Ph. D. ....	London.
Gray, W.....	Ripley, Derby.
Green, Josiah .....	Yarmouth.
Green, J. C. ....	Niton, Isle of Wight.
Green, Richard.....	Taunton.
Green, Samuel .....	Stoke Newington, Middlesex.
Green, S. G., B.A. ....	Bradford, Yorkshire.
Green, William .....	Nottingham.
Gregson, John .....	Beverley.

Names.	Residences.
Griffin, Thomas	Trowbridge.
Grimith, D.	Accrington, Lancashire.
Grimiths, Enoch	Upwell, Norfolk.
Grimiths, P.	Romsey, Hants.
Grimiths, J. P.	Sabden, Whalley.
Grimiths, M.	Rymney, Monmouth.
Grimiths, R.	Ponther, Monmouth.
Grigg, H. T.	Dorman's Land, Surrey.
Groser, William	Middleton Road, Dalston.
Guinnell, T.	Greenwich, Kent.
Gunner, G.	Southwark.
Gutteridge, R.	Middieton Cheney.

Haddy, —	Ravensthorpe, Northampton.
Hall, B. S.	Bourton-on-the-Water.
Hall, George	Ipswich, Suffolk.
Hall, J.	Goreley, Hereford.
Hall, R., B.A.	Arlington, Gloucester.
Hamblin, J.	
Hammond, E. R.	West Malling, Kent.
Hannan, J.	Bourton, Somerset.
Hannay, —	Swaffham, Norfolk.
Hanson, J.	Haworth, Yorkshire.
Harbottle, J.	Accrington, Lancashire.
Harbottle, Joseph	Oswaldtwistle, Lancashire.
Harcourt, C. H.	Wokingham, Berks.
Harcourt, J.	Luton, Bedfordshire.
Hardick, T.	Corton, Wilts.
Hardwick, W.	Gretton, Northamptonshire.
Hardy, Richard	Queenshead, Yorkshire.
Harris, E.	Kensal Green, Middlesex.
Harris, G.	Rishangles, Suffolk.
Harris, P.	Wymondham, Norfolk.
Harris, W.	Framsden, Suffolk.
Harrison, —	Llandago.
Harrison, J.	Bedale.
Harrison, T.	Keighley, York.
Hart, Charles	
Hart, Thomas	Leighton.
Harvey, J.	Bury, Lancashire.
Hatch, S. S.	Highgate, Middlesex.
Hatton, J.	Outwood, Surrey.
Hatton, J.	Wolverhampton, Stafford.
Havard, G.	
Hawkes, W.	Guildenborough, Northampton.
Hawkins, C.	Uffculme, Devon.
Hawkins, S.	Wildon, Bedford.
Hawkins, W.	Bradford, Wilts.
Hawkins, W.	Hail Weston, Hants.
Hawson, Gregory	Staines, Middlesex.
Haycroft, J., B.A.	Wisbeach, Cambridgeshire.
Haycroft, N., M.A.	Bristol.
Heaton, Richard	Earby, Yorkshire.
Hedge, W.	Helmdon, Northampton.
Henderson, W. T.	Banbury, Oxon.
Hewlett, M.	Wigan, Lancashire.
Hewlett, J. P.	Watford, Herts.
Hiley, F.	Llanwenarth, Monmouth.
Hill, Charles	Stoke Ash, Suffolk.
Hill, William	Bristol.
Hillman, J.	Deptford, Kent.
Hillyard, J.	Stanningley, Leeds.
Hinton, J. H., M.A.	London.

Names.	Residences.
Hirons, John	Clapham, Surrey.
Hirst, J.	Blackley, Yorkshire.
Hithersay, —	Kilham.
Hobson, Jesse	London.
Hoby, J., D.D.	London.
Hockin, J.	Evesham, Worcester.
Hoddy, T.	Walton, Suffolk.
Hodgkins, B.	Bishops Stortford, Herts.
Hoe, Benjamin	Clapham, Surrey.
Hogg, Robert	Long Preston.
Hollinrake, H.	Birchcliffe, Yorkshire.
Holmes, H. W.	Pole Moor, Staithwaite, York.
Holmes, R.	Rawden, Yorkshire.
Hood, W.	Ford, Bucks.
Hooppel, R.	Winscombe, Somerset.
Horbury, M.	Blackburn.
Horsfield, R.	Leeds, Yorkshire.
Horsfield, T.	Bradford, Yorkshire.
Horsley, Nathan	Chatteris.
Horton, Thomas	Devonport.
Hosken, C. H.	Crayford, Kent.
Hossack, J.	Stourbridge, Worcester.
House, W.	London.
How, G.	Warminster, Wilts.
How, Thomas	Shrewsbury.
Howe, John	Waterburn, Bacup.
Howe, J.	Macclesfield, Chester.
Howieson, W.	Walworth, Surrey.
Howlett, Benjamin	Stratford-on-Avon.
Hull, Edmund	Blockley, Worcester.
Hunt, J.	Croyde, Devon.
Hunt, W.	Kensington, Middlesex.
Hunt, W.	Misterton, Notts.
Hunter, J.	Bradford, Yorkshire.
Hunter, H.	Nottingham.
Huntley, W.	Limpley Stoke, Wilts.
Husband, T.	South Moreton, Berks.

Ibberson, W. C.	Emsworth, Hants.
Ingham, R.	Louth, Lincoln.
Irish, D.	Warboys, Hants.
Isaac, D. L.	Trosnant, Monmouth.
Isaac, G.	Chelmondiston, Suffolk.
Ives, David	Gold Hill, Bucks.
Ivory, John	Cossey, Norfolk.
Jackson, John	Coate, Oxford.
Jackson, J.	Knutsford, Chester.
Jackson, W.	Horsforth.
Jackson, W. E.	Cloughfold, Lancashire.
James, George	Llanvihangel, Monmouth.
James, R.	Yeovil, Somerset.
Jarman, J.	
Jarrom, —	Isleham.
Jeavons, D.	Longtown, Hereford.
Jefferson, John	Goodshaw, Lancashire.
Jeffrey, —	London.
Jenkins, T.	Bristol.
Jenkinson, Joseph	Oakham, Rutland.
Jennings, David	
Johns, R.	Trosnant, Monmouth.
Johnson, —	Garway, Hereford.
Johnston, Kerr	Shipley, Yorkshire.



Names.	Residences.	Names.	Residences.
Johnston, P. G.....	Belton, Rutland.	Larom, Charles.....	Sheffield, Yorkshire.
Jones, D., B.A.....	Folkestone, Kent.	Larwill, J. ....	Bugbrook, Northampton.
Jones, D.....	Horncastle, Lincoln.	Lawrence, Henry.....	Lewes, Sussex.
Jones, D. R. ....	Rymney, Monmouth.	Lawrence, J.....	Chapmanslade, Wilts.
Jones, J.E.....	High Wycombe.	Lawson, T. ....	South Shields, Durham.
Jones, G.....	Wolston, Warwick.	Lawton, J.....	Leake, Leicester.
Jones, John .....	Usk, Monmouth.	Laxon, H. ....	Omesby, Norfolk.
Jones, J.....	Goitre Saron, Monmouth.	Lay, James .....	Milwood.
Jones, J.....	Manchester.	Leach, — .....	Northampton.
Jones, J.....	March, Cambridgeshire.	Leader, William .....	Woolwich, Kent.
Jones, J.....	Monk's Kirby, Warwick.	Le Clerc, J. ....	Guernsey.
Jones, J.....	Pailton, Warwick.	Lea, Joseph .....	Kialingbury, Northampton.
Jones, J. H. ....	Lays Hill, Hereford.	Lee, T. ....	Whittlesea, Cambridge.
Jones, J. A. ....	Gosberton, Lincoln.	Leechman, J., M.A.....	Hammersmith, Middlesex.
Jones, J. A. ....	London.	Lefevre, E. ....	
Jones, J. C., M.A. ..	Spalding, Lincoln.	Lefevre, H. ....	Woodchester, Gloucester.
Jones, Maurice.....	Leominster.	Lefevre, T.....	Rowley, Northumberland.
Jones, Samuel .....	Lumb, Rossendale, Lancash.	Lemaire, R. G .....	Uley, Gloucester.
Jones, T.....	Chatham, Kent.	Leng, W. ....	Stockton-on-Tees, Durham.
Jones, T.....	Chepstow, Monmouth.	Leonard, T. ....	Mavor, Monmouth.
Jones, W. ....	Brosely, Salop.	Lewis, B. ....	Camberwell.
Jones, William ....	Newport, Isle of Wight.	Lewis, David .....	Leominster.
Jones, W. ....	West Bromwich, Stafford.	Lewis, E. ....	Llanelly, Monmouthshire.
Joseph, D.....	Bootle, Lancashire.	Lewis, J. ....	Blaenau Gwent, Monmouth.
Judd, G.....	Coningsby, Lincoln.	Lewis, John .....	Darlington.
		Lewis, J. ....	Woolaston, Parkhill, Gloster.
Katterns, Daniel .....	Hackney, Middlesex.	Lewis, J. P. ....	Diss, Norfolk.
Kay, J. ....	Brough, Westmoreland.	Lewis, T. ....	Llantheny, Monmouth.
Keen, C. T. ....		Lewis, T. H.....	Preston.
Keen, C. T., jun.....	Lambeth.	Lewis, W. G.....	Cheltenham, Gloucester.
Keighley, J. ....	Aiskew, Devon.	Lewis, W. G. jun.....	Kensington.
Kemp, Samuel.....	Hadleigh Heath.	Lewitt, J. ....	Coventry.
Kendall, Thomas.....	Chadwell Heath, Essex.	Light, C.....	Shrewton, Wilts.
Kenny, R. ....	Burton-on-Trent, Stafford.	Lillycrop, S. ....	Windsor, Berks.
Kent, Manoah .....	Shrewsbury, Salop.	Lingley, I.....	Meopham, Kent.
Kent, S.....	Biggleswade, Bedford.	Lising, W. ....	New Basford, Notts.
Kenworthy, A.....	Hill Cliff, Warrington.	Litchfield, J.....	Kingsthorpe, Northampton.
Kerry, G. ....	Dorchester.	Little, J. ....	Fownhope, Hereford.
Kershaw, J. ....	Rochdale, Lancashire.	Little, J.....	Street, Somerset.
Kiddall, J.....	Maltby, Lincoln.	Lloyd, W. ....	Midhurst, Sussex.
Killen, Hugh .....	Bedford.	Lockyear, H. B. ....	Yarcombe, Devon.
Killingworth, J. ....	Hackney.	Lomas, T. ....	Leicester.
King, F.....	Aldreth, Cambridge.	Lord, Isaac .....	Ipswich, Suffolk.
King, H.....	Tawstock, Devon.	Lovering, G. ....	Swimbridge, Devon.
King, J.....	Dunmow, Essex.	Lyon, J.....	Chatteris, Cambridge.
King, Thomas .....	Semley, near Shaftesbury.		
Kings, J.....	Lipton, Devon.	Macleay, W. ....	Broomley, Durham.
Kingsford, John .....	Deptford, Kent.	Macpherson, James.....	Hull.
Kirkbride, D.....	Maryport, Cumberland.	Maddeys, G. ....	Tydd, St. Giles.
Kirkwood, A.....	Berwick-on-Tweed, Northmd.	Maddocks, W. ....	Ramsden Crays, Essex.
Kirtland, Charles.....	Canterbury.	Maisey, W. ....	Studley, Warwick.
Kitchen, William ..	Ringstead, Northampton.	Major, A. ....	Farringdon, Berks.
Kneebon, J. ....	Hartlepool, Durham.	Manning, E. ....	Gamlingay, Cambridge.
Knight, Joseph .....	Wolvey, Warwick.	Manning, S., M.A. ..	Frome, Somerset.
Knott, B. ....	Maidstone.	Marchant, Charles ..	Stoke Gabriel, Devon.
Knowles, W.....	Backleton, Northampton.	Marks, Samuel .....	Cambridge.
		Marriott, J. ....	Spratton, Northampton.
Lancaster, R. B. ....	South Shields, Durham.	Marriott, T. ....	Milton, Northampton.
Lance, J. W.....	Houghton Regis, Dunstable.	Marsh, W.....	Castle Camps, Cambridge.
Landels, William ..	Birmingham.	Marston, C. H.....	West Bromwich, Stafford.
Langford, R. ....	Colchester, Essex.	Marten, R. H., B.A. ..	Abingdon, Berks.
Large, William .....	Sutton, Suffolk.	Martin, C. ....	Loscoe, Derby.
Larkin, — .....	Bourton, Berks.	Martin, J., B.A. ....	Stockport.

Names.	Residences.
Martin, T. ....	Mahmsbury, Wilts.
Massey, J. ....	Tamworth, Stafford.
Mason, John. ....	Wells, Somerset.
Matthews, D. ....	Rowley Regis, Stafford.
Matthews, H. ....	Ensham, Oxford.
Matthews, J. ....	Aldborough.
Matthew, Samuel ..	Hadleigh, Suffolk.
Matthews, T. W. ....	Boston, Lincoln.
Maurice, J. ....	Providence, Stafford.
May, J. H. ....	Taunton, Somerset.
May, W. ....	Burton Latimer, Northampt.
Mc Laren, A., B.A. ....	Southampton.
Mc Masters, J. ....	Walsall, Stafford.
Mc Michael, G., B.A. ....	Gloucester.
Mead, J. ....	Ludgershall, Wilts.
Mead, W. ....	Truro, Cornwall.
Medway, G. ....	Creech, Somerset.
Meeres, J. L. ....	Bermondsey, Southwark.
Merchant, J. ....	
Merrimen, E. ...	Ilfracombe, Devon;
Messer, T. J. ....	London.
Metcalfe, John ....	Birkenhead.
Miall, William. ....	Dalston.
Michael, J. ....	Penuel, Monmouth.
Michael, J. ....	Ponthir Monmouth.
Michael, O. ....	Blaenavon, Monmouth.
Middleditch, C. J. ....	Frome, Somerset.
Middleditch, T. ....	Calne, Wilts.
Miles, Joseph .....	Stow in the Wold.
Millard, B. ....	Wigan, Lancashire.
Millard, J. ....	Lymington, Hants.
Millard, J. H., B.A. ....	Huntingdon.
Miller, Richard. ....	Swanwick, Derby.
Miller, J. ....	Penn, Bucks.
Miller, J. ....	London.
Miller, J. P. ....	Wycombe Marsh.
Miller, T. ....	Rishworth, Yorkshire.
Mills, John .....	Kidderminster.
Milner, J. ....	London.
Mitchell, G. ....	Bacup, Lancashire.
Mitchell, Jos. ....	Downend, Bristol.
Moase, J. ....	Crowborough, Sussex.
Morgan, Joseph ....	Donnington Wood, Salop.
Morgan, D. ....	Blaenavon, Monmouth.
Morgan, J. W. ....	Bridlington, York.
Morgan, M. ....	Beulah, Monmouth.
Morgan, Thomas ....	Birmingham.
Morgan, T. H. ....	Birmingham.
Morgan, W. J., M.D. ....	Turley, Wilts.
Morrell, C. ....	Netherton, Worcestershire.
Morris, J. ....	Minchinhampton.
Morris, R. ....	Clifton, Somerset.
Morris, R. ....	Driffield, Yorkshire.
Morris, Thomas ....	Whitechurch, Hants.
Moss, Richard. ....	London.
Mountford, J. ....	Oundle, Northampton.
Moyle, G. ....	Camberwell.
Mullet, P. ....	Guernsey.
Munday, W. ....	Lynn, Norfolk.
Murch, Spenser ....	Waltham Abbey.
Murch, W. H., D.D. ....	London.
Murrell, George ....	St. Neots, Hants.
Mursell, J. P. ...	Leicester.

Names.	Residences.
Mursell, James, jun. ....	Kettering.
Muskott, George .....	Flitwick, Westoning.
Nash, T. ....	Warwick.
Needham, G. ....	Audlem, Cheshire.
Nelson, I. ....	Withcaven, Cumberland.
Neville, J. ....	Sutton-at-Hone, Kent.
New, C. ....	Penzance, Cornwall.
New, Isaac. ....	Birmingham.
Newborn, J. ....	London.
Newell, W. ....	Bradford, Wilts.
Newman, T. F. ....	Shortwood, Gloucester.
Newnam, S. ....	Pilton, Barnstaple.
Newton, W. ....	Midhurst, Sussex.
Nichols, A. ....	Sunnyside, Lancashire.
Nicholson, B. ....	Car Green, Cornwall.
Nicholson, Samuel ..	Plymouth.
Nightingale, R. ....	Tipton, Stafford.
Noel, Hon. B.W., M.A. ....	Paddington.
Nokes, Moses .....	Catshill, Worcester.
Norgrove, J. C. ....	
Norris, — .....	Swavesey, Cambridge.
Norton, W. ....	Cauldwell, Derby.
Norton, W. ....	Egham Hill, Surrey.
Nott, C. ....	Sutton Ashfield, Nottingham.
Nottage, J. ....	Saxlingham, Norfolk.
Nottage, W. ....	Okington, Cambridge.
Nunnick, D. ....	Bloxham, Oxford.
Oakley, T. W. ....	Hadleigh Heath, Suffolk.
Offer, C. ....	Endford, Wilts.
Offer, S. ....	Netheravon, Wilts.
Oldham, J. ....	Dorchester, Oxford.
Oliver, T. ....	Monkwearmouth, Durham.
O'Neal, A. G. ....	Birmingham.
Orchard, G. H. ....	
Orton, W. ....	Morcott, Rutland.
Osborne, J. H. ....	Poole, Dorset.
Osborn, J. J. ....	Carlisle, Cumberland.
Oughton, J. ....	Hedge End, Hants.
Overbury, F. ....	Pershore, Worcestershire.
Overbury, R. W. ....	Devonport.
Owen, J. J. ....	Sabden, Lancashire.
Owen, T. ....	Cranfield, Beds.
Packer, Joseph. ....	Ramsgate, Kent.
Packer, Stephen ....	Eastcombe, Gloucester.
Page, J. ....	Rotherfield, Sussex.
Palmer, G. F. ....	
Palmer, W. ....	
Park, J. C. ....	Colne, Lancashire.
Parken, D. ....	Breachwood Green, Herts.
Parkinson, J. ....	Crigglestone, Yorkshire.
Parkinson, J. W. ....	Idle, Yorkshire.
Parkinson, T. ....	Coxhill, Lincoln.
Parkinson, W. ....	Gretton.
Parson, W. ....	Rattlesden, Suffolk.
Parsons, J. ....	Chesham, Bucks.
Parsons, R. ....	Whitbourne, Wilts.
Partridge, J. ....	Wallingford, Berks.
Pawson, H. T. ....	Waldringfield, Suffolk.
Payn, D. ....	Wellow, Isle of Wight.
Paine, William ....	Leighton Buzzard, Bedford.

Names.	Residences.
Payne, J. E. ....	Kingsheath, Worcester.
Payne, W. ....	Chesham, Buckingham.
Payne, W. ....	Little Kingshill, Bucks.
Peachey, W., M.A. ....	Langham, Essex.
Peacock, D. ....	Masham, Yorkshire.
Peacock, John .....	London.
Pearce, Fred. ....	Bradford, Wilts.
Pearce, J. ....	Lessness Heath.
Pearce, Standen .....	Romford, Essex.
Pedley, R. ....	Wheelock Heath, Chester.
Pegg, D. ....	Claxton, Norfolk.
Pegg, G. W. ....	London.
Pengilly, R. ....	Penzance, Cornwall.
Penny, John. ....	Coleford, Gloucester.
Pepper, T. ....	London.
Perkins, F. ....	Battle, Sussex.
Perratt, William .....	Harington, Middlesex.
Perrey, A., M.D. ....	Derby.
Peters, D. ....	Rayleigh, Essex.
Peters, S. ....	Great Gransden, Hunts.
Philips, J. ....	Astwood Bank, Worcester.
Philpin, M. ....	Alcester, Warwick.
Philpot, J. C., M.A. ....	Stamford, Lincoln.
Pike, Carey .....	Leicester.
Pike, G. T. ....	Edmonton.
Pike, J. B. ....	Bourn, Lincoln.
Pike, J. G. ....	Derby.
Pike, R. J. ....	Beeston, Nottingham.
Pilkington, J. ....	Rayleigh, Essex.
Pitt, A. ....	Upton-on-Seven, Worcester.
Player, C. ....	Langley, Essex.
Player, C. R., jun. ....	Great Shelford, Cambridge.
Player, John. ....	East Wickham, Kent.
Pledge, Daniel .....	St. Peters, Kent.
Pledge, E. ....	Eythorne, Kent.
Polley, W. ....	Bishop Wickham, Essex.
Ponsford, J. ....	Cowland Grove, Surrey.
Poock, T. ....	Ipswich, Suffolk.
Poole, H. ....	Abergavenny, Monmouth.
Pope, G. ....	Collingham, Nottingham.
Porter, C. ....	Ludham, Norfolk.
Porter, J. ....	Swavesey, Cambridgeshire.
Pottenger, Thomas .....	Newcastle-on-Tyne.
Pound, S. ....	Dartmouth.
Poynder, J. ....	.....
Pratt, C. E. ....	Leominster.
Pratten, B. P. ....	Boxmoor, Hertford.
Predgen, J. H. ....	Orcop, Hereford.
Preece, J. ....	Westbury, Wilts.
Preston, G. ....	Sunderland, Durham.
Preston, Isaac .....	Ashby-de-la-Zouch.
Price, D. ....	Liverpool.
Price, J. ....	Montacute, Somerset.
Price, S. ....	Abersychan, Monmouth.
Price, John .....	Weymouth.
Price, W. T. ....	Cheddar.
Probert, E. ....	Bristol.
Proctor, W. ....	Lancaster.
Preut, Peter .....	Ramsbottom.
Pryce, E. S., B.A. ....	Gravesend, Kent.
Pugh, S. S. ....	Southampton.
Pugh, W. ....	Wem, Salop.
Pulling, G. ....	Crosscombe, Somerset.*

Names.	Residences.
Pulman, J. ....	East Barley, Hants.
Pulsford, W. ....	Halstead, Essex.
Pulsford, J. ....	Hull, Yorkshire.
Pulsford, T. ....	St. Hill, Kentisbeare, Devon.
Pym, — .....	Newport Pagnell, Bucks.
Pyne, R. ....	Titteshall, Norfolk.
Pywell, J. ....	Northampton.
Ramsey, J. ....	Whitestone, Hereford.
Ramsey, — .....	Withington, Hereford.
Randle, W. ....	Sutton Courtney, Berks.
Ray, T. ....	Lamberhurst, Sussex.
Read, W. ....	Wellow, Hants.
Redman, J. ....	Sunderland, Durham.
Rees, A. A., M.A. ....	Sunderland, Durham.
Rees, David. ....	Braintree, Essex.
Rees, J. ....	Victoria, Blaenavon.
Rees, R. ....	Glasgoed, Monmouth.
Reynolds, T. D. ....	Eaals Colne, Essex.
Reynolds, W. ....	Kettering, Northampton.
Reynoldson, R. ....	Wisbeach, Cambridge.
Rice, — .....	Catworth, Hunts.
Richards, J. ....	Skenfrith, Monmouth.
Richards, J. ....	Tenterden, Kent.
Richardson, J. ....	Barton Mills, Suffolk.
Ricketts, D. ....	Cutsdean, Gloucester.
Ridgway, — .....	Millington, Cheshire.
Roberts, E. ....	Bethel, Bassaleg, Monmouth.
Roberts, E. ....	Pontesbury, Salop.
Roberts, W. ....	Blaenau, Monmouth.
Roberts, W. ....	.....
Robertshaw, W. ....	Shore, Yorkshire.
Robertson, J., M.A. ....	Dunstable.
Robinson, C. ....	Borough Green, Kent.
Robinson, J. ....	Boughton, Nottingham.
Robinson, J. ....	Hackney, Middlesex.
Robinson, J. ....	Maulden, Bedford.
Robinson, J. ....	New Basford, Nottingham.
Robinson, T. ....	Staughton, Bedford.
Robinson, W. ....	Cambridge.
Robson, Charles .....	Berwick-on-Tweed.
Robson, G. ....	Byfield, Northampton.
Robson, George .....	Shipston-on-Stour.
Rockhey, T. ....	Appledore.
Rodway, E. J. ....	Weston-super-Mare, Somerset.
Rodway, G. W. ....	North Bradley, Wilts.
Rofe, T. ....	Smarden, Kent.
Rogers, J. T. ....	.....
Rogers, J. ....	Mersey, Essex.
Rogers, N. ....	Frome, Somerset.
Rogers, W. ....	Dudley.
Rolestone, F. H. ....	Sodbury, Gloucester.
Room, Charles .....	Portsea, Hants.
Rootham, J. ....	Canterbury.
Roseyear, W. ....	Coventry, Warwick.
Ross, W. G. ....	Lockerley, Hants.
Rotherham, Joseph. ....	Wem.
Rothery, Joseph .....	Hoxton, London.
Rouse, W. ....	Chudleigh, Devon.
Row, Thomas .....	Little Gransden, Cambridge.
Rowe, John .....	Lytchett, Dorset.
Rowe, James .....	Risca, Monmouth.
Rowe, W. ....	Steventon, Beds.



Names.	Residences.	Names.	Residences.
Rowley, C. ....	Manchester.	Smith, George .....	Hillsley, Gloucester.
Rudman, J. ....	Trowbridge, Wilts.	Smith, G. C. ....	Penzance, Cornwall.
Ruff, J. ....	Boston, Lincoln.	Smith, H. ....	Ashby-de-la-Zouch.
Runnacles, J. ....	Charsfield, Suffolk.	Smith, H. C. ....	Hugglescote, Leicester.
Rush, W. ....	Eaton Bray, Bedford.	Smith, John .....	Waterbeach.
Russell, J. ....	Cbatham.	Smith, J. ....	Bacup, Lancashire.
Russell, Joshua .....	Greenwich.	Smith, J. ....	Bowling Green, Worcester.
Saffery, P. J. ....	London.	Smith, J., jun. ....	Soham.
Sagas, W. ....	Clayton, Yorkshire.	Smith, James .....	Cheltenham.
Salisbury, J. ....	Longford, Warwick.	Smith, J. ....	Spring Meadow, Stafford.
Salter, W. A. ....	Amersham, Bucks.	Smith, J. O. ....	Kirton Lindsay, Lincoln.
Samuels, S. ....	Farnham, Surrey.	Smith, Joseph .....	Pontesbury, Shropshire.
Sanderson, R. B. ....	Newcastle-on-Tyne.	Smith, Thomas .....	Harrow-on-Hill, Middlesex.
Sarab, R. ....	Shaldon, Devon.	Smith, T. ....	Driffield, Derby.
Sargent, J. ....	Gildersome, Yorkshire.	Smith, T. ....	Little Leigh, Cheshire.
Sargent, J. E. ....	Whiting, Warwickshire.	Smith, Thomas .....	Islington.
Sargent, S. C. ....	Paddington.	Smith, W. ....	Bedworth, Warwick.
Saunders, Moses .....	Brixham, Devon.	Smither, T. ....	Mile End, London.
Savory, W. ....	Brighton, Sussex.	Sneath, J. ....	Cradley.
Scarr, A. ....	Burwell, Cambridge.	Solomon, W. ....	Tipton, Stafford.
Scoble, T. ....	Harberton Ford, Devon.	Soule, Israel May .....	Battersea, Surrey.
Scott, Peter .....	Brearley, Yorkshire.	Sparke, J. F. ....	Lambeth.
Scott, T. ....	Norwich.	Spencer, J. ....	Gulldford.
Searle, J. ....	London.	Spiers, — .....	Aylestone, Leicestershire.
Searle, R. ....	Twowers.	Spiller, Charles .....	Dunkerton, Bath.
Service, — .....		Spooner, J. ....	Attleborough, Warwick.
Sexton, W. ....	Tring, Herts.	Sprigg, J. M. A. ....	Westbury Leigh, Wilts.
Shakespeare, B. ....	Milwood.	Springthorpe, C. ....	Heptinstall Slack.
Shakespeare, Charles .....	London.	Spurgeon, C. H. ....	Cambridge.
Sharp, A. ....	Bedlington, Northumberland.	Spurgeon, S. ....	Guernsey.
Shaw, J. ....		Spurgeon, W. ....	Neatishead, Norfolk.
Shaw, William .....	Preston.	Staddon, J. ....	Quarndon, Leicester.
Shepherd, C. M. ....	London.	Stalker, A. M. ....	Leeds, Yorkshire.
Shirley, T. ....	Sevenoaks, Kent.	Stanford, C. ....	Devizes, Wilts.
Shoobridge, S. ....	Instow, Devon.	Stanion, R. ....	Wirksworth, Derby.
Short, C., M. A. ....	Swansea.	Stanion, T. ....	Braunston, Northampton.
Short, George .....	Foulsham, Norfolk.	Stanley, W. ....	Peterchurch, Hereford.
Shorter, J. ....	London.	Staples, G. ....	Measham, Leicester.
Shufflebotham, J. M. A. ....	Macclesfield, Cheshire.	Statham, John .....	Bourton-on-the-Water.
Sillifant, J. P. ....	Devizes, Wilts.	Steane, E., D. D. ....	Camberwell, Surrey.
Simister, J. ....	Market Drayton, Salop.	Stembridge, J. ....	Kilminster, Devon.
Simmons, J., M. A. ....	Olney, Buckingham.	Stembridge, H. W. ....	Paulton Somerset.
Simmons, J. E., M. A. ....	Bluntisham, Hunts.	Stenson, Elam .....	Nuneaton.
Simons, A. ....	Pinchbeck, Lincoln.	Stenson, John .....	Pimlico.
Simpson, J. ....	King's Sutton, Northampton.	Stenson, Silas .....	Hinckley.
Sincox, S. ....	Southwell, Notts.	Stent, John .....	Hastings, Sussex.
Sincox, S. ....	Preston.	Stephens, Edward ...	Taxted, Essex.
Sissons, J. ....	Stourbridge.	Stephens, J. M. ....	Cirencester, Gloucester.
Skemp, T. ....	Bilston, Stafford.	Stevenson, E. ....	Loughborough, Leicester.
Skemp, — .....	Twickenham.	Stevenson, J., M. A. ....	London.
Slade, J. ....	Camden Town, Middlesex.	Stevenson, J. ....	Skidley, Yorkshire.
Slim, C. ....	Maidstone.	Stevenson, T. ....	Leicester.
Sloper, — .....	Wallingford, Berks.	Stevenson, W. ....	Nottingham.
Small, George .....	Croydon.	Stuart, W. J. ....	Hull, Yorkshire.
Smedmore, J. ....	Forton, Hants.	Stock, John .....	Salendine Nook, Yorkshire.
Smeed, J. ....	St. Peter's, Kent.	Stocks, R. ....	Macclesfield, Cheshire.
Smith, Andrew .....	Cranbrook, Kent.	Stovel, Charles .....	London.
Smith, A. ....	St. Ives, Hunts.	Stubbings, W. ....	Northallerton, Yorkshire.
Smith, A. ....	Wendover, Bucks.	Stubbins, S. ....	Sherston, Wilts.
Smith, Charles .....	London.	Stuterd, J. ....	Castle Acre, Norfolk.
Smith, Charles .....	Burwell, Cambridgeshire.	Sutcliffe, J. ....	Rocaster, Stafford.
Smith, F. ....	Sevenoaks, Kent.	Sutcliffe, J. ....	Staleybridge, Lancashire.
		Sutton, S. ....	Watchett.

Names.	Residences.
Sutton, T. ....	Cottenham, Cambridge.
Sutton, W. ....	Bythorne, Huntingdon.
Swan, Thomas .....	Birmingham.
Swinbourn, James ...	Edenbridge, Kent.
Swinton, Thomas.....	Acton, Norwich.
Syckelmore, William	Smarden, Kent.
Syme, J. ....	Nottingham.
Symonds, Williams...	London.
Taylor, B. ....	Pulham St. Mary, Norfolk.
Taylor, George .....	Bishop Burton.
Taylor, J. ....	Birmingham.
Taylor, J. ....	Kegworth, Leicester.
Taylor, Samuel N. ...	Shipston-on-Stour.
Taylor, Thomas .....	Tottlebank, Lancashire.
Taylor, W. ....	Manchester.
Teall, J. ....	Hatch Beauchamp.
Thomas, G. ....	Pontypool, Monmouth.
Thomas, G. B. ....	Islington.
Thomas, Micah.....	Abergavenny, Monmouth.
Thomas, T. ....	Bethesda, Monmouth.
Thomas, T. ....	Meltham, Yorkshire.
Thomas, T. ....	Pontypool, Monmouth.
Thomas, T. J. ....	Nash, Monmouth.
Thomas, W. ....	Newport, Monmouth.
Thomas, W. ....	Taliwain, Monmouth.
Thompson, David.....	Torrington, Devon.
Thompson, D. M. N.	Hull, Yorkshire.
Thompson, J. ....	Askett, Buckingham.
Thornby, — .....	Bedford.
Thornley, John .....	Stowmarket, Suffolk.
Thorp, T. M. ....	Long Buckby, Northampton.
Thursfield, J. S. ....	Audlem, Cheshire.
Tibbett, — .....	Ashburton, Devon.
Tilley, Alfred .....	Bridgnorth, Salop.
Tiptaft, — .....	Abingdon, Berks.
Tipple, S. A. ....	Wolverhampton.
Tite, W. ....	Potton, Beds.
Todd, J. W. ....	Salisbury, Wilts.
Toms, R. ....	Holcombe Regis, Devon.
Tootman, W. ....	Blackmore, Essex.
Totman, — .....	Laxfield, Suffolk.
Townsend, R. ....	Kingston Lisle, Berks.
Trend, Henry .....	Bridgewater, Somerset.
Trestrail, Fred.....	Hammersmith.
Trickett, E. ....	Botesdale, Suffolk.
Trimming, J. ....	Irthlingboro', Northampton.
Tryon, F. ....	Deeping, Lincoln.
Tubbs, R. ....	Bristol.
Tucker, F., B.A. ....	Manchester.
Tuckett, E. H. ....	Kingsbridge, Devon.
Tunncliffe, J. ....	Leeds, Yorkshire.
Turner, R. ....	Blisworth, Northampton.
Turner, W. ....	Great Brickhill, Bucks.
Tyler, Peter .....	Haddenham, Bucks.
Underwood, W. ....	Derby.
Upton, John.....	Kenninghall, Norfolk.
Upton, William .....	St. Alban's, Herts.
Upton, W. C. ....	Rigby, Warwick.

Varley, W. .... Knaresborough.  
 Vasey, T. .... Wainsgate, Yorkshire.

Names.	Residences.
Veals, G. ....	Mepal, near Ely.
Venimore, J. ....	Ingham, Norfolk.
Vernon, C. W. ....	Broughton, Hants.
Verrow, R. ....	
Veysey, C. ....	Frithelstock, Devon.
Vince, Charles .....	Birmingham.
Voller, J. ....	Tipton, Stafford.
Wake, T. W. ....	Markyate Street, Herts.
Walcot, John .....	Bramley, Yorkshire.
Walcot, J. B. ....	Stanwick, Northampton.
Walker, D. ....	Quainton, Bucks.
Walker, S. ....	Thame, Oxford.
Walker, S. ....	Ryeford, Hereford.
Wall, Thomas .....	Rye, Sussex.
Wallace, R. ....	Tottenham, Middlesex.
Wallis, Joseph .....	Bexley Heath, Kent.
Wallis, J. ....	Leicester.
Walsh, A. ....	Lechlade, Gloucester.
Walters, R. ....	Newcastle-on-Tyne, Northum.
Walters, T. ....	Ledbury.
Walters, William ...	Halifax.
Walton, N. ....	Cowlinghill, Yorkshire.
Walton, W. ....	Bampton, Devon.
Warburton, J. ....	Trowbridge, Wilts.
Ward, G. ....	Beyton, near Bury, Suffolk.
Ward, S. ....	Calverton, Nottingham.
Ward, T. ....	Woodborough, Notts.
Ware, R. ....	Hampstead.
Warne, G. ....	Hendon, Middlesex.
Wassell, David.....	Bath.
Watson, David.....	Ryde, Isle of Wight.
Watts, J. ....	
Wayland, A. ....	Lyme Regis, Dorset.
Webb, E. S. ....	Tiverton, Devon.
Webb, James .....	Ipswich, Suffolk.
Webb, J. ....	Worsted, Norfolk.
Webb, J. W. ....	Dunchurch, Warwick.
Webley, H. ....	Woodside, Gloucester.
Webley, S. ....	Avening, Gloucester.
Webster, John .....	Trowbridge.
Weightman, C. ....	London.
Welch, W. ....	Norwich.
Welsh, Thomas .....	Reading.
Wells, J. ....	London.
Wells, S. ....	Thurleigh, Beds.
Wessley, G. ....	Tillingham, Essex.
West, G. ....	Modbury.
Wheeler, J. A. ....	Lifton, Devon.
Wheeler, T. A. ....	Norwich.
Whitbread, G. H. ....	Ashford.
White, Edward .....	Camden Town.
White, Robert .....	Chalford, Gloucester.
White, W. ....	Rushall, Wilts.
Whitehead, George...	Shotley Bridge.
Whitehead, S. ....	Hertford.
Whitewood, S. ....	Halifax, Yorkshire.
Whiting, E. ....	Needingworth, Huntingdon.
Whitlock, H. ....	Earl's Barton.
Whittaker, D. ....	London.
Whittaker, J. ....	Golcar, York.
Whittemore, J. ....	Eynsford, Kent.
Wigg, S. ....	Leicester.

Names.	Residences.	Names.	Residences.
Wightman, C. M.....	Exeter.	Wise, T.....	East Church, Kent.
Wigner, J. T.....	Lynn, Norfolk.	Withington, W. B....	Devizes, Wilts.
Wilkinson, Joseph ...	Appleton, Cheshire.	Wood, B.....	Stockport.
Wilkinson, J.....	Stockton Heath.	Wood, J.....	Mansfield, Nottingham.
Wilkinson, T.....	Tewkesbury.	Wood, J. H.....	Padiham.
Wiley, W.....	Oxford.	Wood, T.....	Berkhampsted Common.
Williams, B.....	Daran-velan, Monmouth.	Wood, T.....	London.
Williams, B.....	London.	Wood, W.....	Toddington, Bedford.
Williams, C.....	Accrington, Lancashire.	Woodard, J.....	Ilford, Essex.
Williams, Enoch .....	Brynmawr.	Woodington, T.....	Croydon, Surrey.
Williams, E. P.....	Cwmbran, Monmouth.	Woodgate, P. B. ....	Carlton Rode, Norfolk.
Williams, H.....	Shepscombe, Gloucester.	Woods, William .....	Ipswich.
Williams, J.....	East Dereham, Norfolk.	Woodstock, W.....	Northall, Buckingham.
Williams, S.....	Nantyglo, Monmouth.	Woollacott, C.....	Little Wild Street, London.
Williams, T.....	Sharnbrook, Bedford.	Woolston, J.....	Keysoe Row, Bedford.
Williams, W.....	Bosworth, Leicester.	Worster, J. C.....	Sandbeach, Cambridgeshire.
Williams, W.....	Ryeford, Hereford.	Worley, W. C.....	Addlestone, Surrey.
Williamson, J.....	Lytham.	Wright, D.....	Coseley
Williamson, P. W....	Kensington, Middlesex.	Wright, G.....	Beccles, Suffolk.
Williamson, S.....	Exeter.	Wright, S.....	
Wills, Francis .....	London.	Wrigley, W.....	Blackburn, Lancashire.
Wilson, Charles .....	Helston, Cornwall.	Wyard, George.....	London.
Wilson, D.....	Hull, York.	Wycherley, T. E.....	Driffeld, Yorkshire.
Wilson, S.....	Boston, Lincoln.	Wylie, D. S.....	Liverpool.
Wilson, W.....	Woburn Green, Buckingham.		
Winks, J. F.....	Leicester.	Yates, Thomas.....	Hugglescote, Leicester.
Winslow, O., D.D....	Leamington, Warwick.	Yates, W.....	Stroud, Gloucester.
Winter, —.....	Shelfanger, Norfolk.	Young, B. C.....	Cosely, Stafford.
Winter, Thomas .....	Bristol.	Young, H.....	Beech Hill, Berks.
Wise, H.....	Abbott's Langley, Hertford.	Young, T.....	Bridport, Dorset.
Wise, J.....	Marylebone, London.	Young, William .....	Bermondsey.

## GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body.  
Formed 1727.*

Secretary to the General Body,  
Rev. JOHN KENNEDY, M.A., 4, Stepney Green.

### Baptist Board.

*Formed 1723.*

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.

Alldis, R. ....	1852	.....	6, John Street, Pentonville.
Angus, Joseph, D.D.....	1838	.....	Stepney College.
Bigwood, John .....	1851	.....	10, Tregunter Road, Brompton, Middlesex.
Blake, W. A.....	1850	.....	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.....	1848	.....	20, Lincoln Street, Bow Road, Stepney.
Bowes, William B.....	1836	.....	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel .....	1828	.....	Loughton, Essex.
Brock, William .....	1849	.....	12, Gower Street.
Castleden, James .....	1836	.....	Hampstead.
Clarke, Owen.....	1838	.....	2, Vernon Square, Pentonville.



Cox, John .....	1839	11, Wellington Road, Stoke Newington.
Cox, John .....	1848	Woolwich.
Davis, Stephen Joshua .....	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip .....	1832	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H. ....	1842	21, Chadwell Street, Middleton Square.
Fishbourne, G. W. ....	1847	Shirley's Buildings, Stratford, Essex.
Francies, George .....	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel .....	1835	10, Barrett's Grove, Stoke Newington.
Groser, William .....	1840	14, Middleton Road, Dalston.
Hinton, John Howard, A.M. ....	1838	59, Bartholomew Close.
Hobson, Jesse .....	1853	19, Moorgate Street.
Hoby, James, D.D. ....	1845	33, Moorgate Street.
Howieson, W. ....	1852	2, St. Ann's Terrace, Lorimer Road, Walworth.
Katterns, Daniel .....	1841	Hackney.
Kingsford, John .....	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A. ....	1849	11, St. Peters Square, Hammersmith.
Lewis, Benjamin .....	1828	Albion Cottage, Coldharbour Lane, Camberwell.
Miall, William .....	1841	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel .....	1849	25, Stepney Causeway.
Murch, William Harris, D.D. ....	1828	57, Torrington Square.
Murch, Spencer .....	1853	Waltham Abbey.
Peacock, John .....	1825	7, Owen's Row, St. John Street Road.
Rothery, Joseph .....	1832	25, Herbert Street, New North Road.
Russell, Joshua .....	1847	Blackheath Hill.
Smith, Thomas .....	1845	33, Moorgate Street.
Soule, Israel May .....	1838	St. John's Hill, Battersea Rise.
Stean, Edward, D.D. ....	1824	Champion Park, Camberwell.
Stovel, Charles .....	1832	5, Stebon Terrace, Philpot Street East.
Thomas, G. B. ....	1852	9, John Street West, Hemingford Road.
Trestrail, Frederick .....	1845	25, The Grove, Hammersmith.
Ward, William .....	1848	6, Horseshoe Court, Ludgate Hill.
Ware, Richard .....	1842	Hampstead.
Woollacott, Christopher .....	1828	4, Compton Street East, Brunswick Square.
Wyard, George .....	1843	39, Hart Street, Bloomsbury.
Young, William .....	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

## GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D. ....	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A. ....	1833	12, Marlborough Place, Walworth.

## Congregational Board.

*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J. ....	1843	Ealing.
Adey, John .....	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert ..	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Allon, Henry .....	1844	10, St. Mary's Road, Canonbury.
Ashton, Robert .....	1839	Putney.
Aveling, Thomas .....	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R. ....	1843	Norwood.
Bean, William .....	1839	Tulse Hill.
Bennett, James, D.D. ....	1829	49, Gibson Square, Islington.
Binney, Thomas .....	1829	Saville Row, Walworth.
Birch, George R. ....	1843	Highgate.
Bodington, John .....	1817	2, Thanet Place, Spa Road, Bermondsey.
Bramall, John .....	1852	5, Park Place, Liverpool Road, Islington.
Brown, James .....	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A. ....	1846	3, Albert Road, Regents Park.
Bunter, John .....	1835	Tulse Hill.
Burder, H. F., D.D. ....	1811	20, Woburn Square.
Burnet, John .....	1830	Grove Lane, Camberwell.
Bergne, S. B. ....	1848	Upper Clapton.
Byrnes, Lawrence Henry, B.A. ....	1852	Kingston, Surrey.
Campbell, John, D.D. ....	1841	Tabernacle House, Finsbury.
Campbell, William .....	1841	4, Wellington Street, Islington.
Campbell, William, M.A. ....	1852	Sydenham.
Carlile, James, D.D. ....	1841	Woolwich.

Charlton, J. M., M.A.	1846	Totteridge.
Clayton, George	1805	14, Penton Row, Walworth.
Collyer, W. B., D.D.	1801	Peckham.
Davie, J. C.	1852	Aldermanbury.
Davies, David	1852	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	Richmond.
Davies, George Palmer, B.A.	1850	Wandsworth.
Davies, John	1834	Clapton.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Thomas	1852	11, Southampton Place, Camberwell.
Davies, William Pollard	1852	Putney, Surrey.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Davis, Samuel	1843	33, Tredegar Square, Bow Road.
Dobson, J. P.	1826	22, Doughty Street, Gray's Inn Road.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Dalston.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Adelaide Terrace, Haverstock Hill.
Gallaway, J. C., M.A.	1849	Oxford Terrace, Dalston.
Gamble, H. J.	1847	Upper Clapton.
Gilbert, Charles	1831	28, Park Place, West Liverpool Road.
Godwin, J. H.	1839	New College, St. John's Wood.
Gogerly, George	1852	5, Charlotte Row, Walworth.
Good, A.	1848	3, Pk. Rd. Terrace, King Edward's Rd. Hackney.
Harris, John, D.D.	1843	New College, John's Wood.
Harrison, J. C.	1842	24, Queen's Road, Camden Town.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hollis, B.	1846	3, Sutton Villas, Carlton Hill, Camden Road.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hunt, John	1833	14, Brixton Rise.
James, Thomas	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Jukes, J. G.	1853	2, Albion Road, Dalston.
Kennedy, John, M.A.	1847	4, Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey Villas, Hackney.
Leask, W.	1848	12, Isabel Place, Camberwell New Road.
Le Blond, S. J.	1853	Chiswick, Middlesex.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponders End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	13, Seymour Place, Euston Square.
Martin, Samuel	1843	2, Middleton Villas, Camden Road, Holloway.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury.
Mather, Joseph	1843	2, Shepherd's Market, May Fair.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	21, Mecklenburg Square.
Mummary, J. Vale	1847	Warren Cottage, Albion Square, Dalston.
Neller, Frederick	1849	23, Brooksbys St., Barnsbury Park, Islington.
Nunn, John	1853	Haverstock Hill, Hampstead.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, J. P.	1853	5, Clapham Park, Terrace.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.	1849	London Missionary Society House, Finsbury.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	15, Warkworth Terrace, Commercial Rd. East.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, W., B.A.	1853	2, Denleigh Road, Notting Hill.
Robinson, John	1830	City Mission House, Red Lion Square.
Rogers, G.	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.	1850	12, Amptill Square, Hampstead Road.

Rose, George .....	1826 .....	Grange Road, Bermondsey.
Saunders, Richard .....	1853 .....	156, Leadenhall Street.
Seavill, T. ....	1850 .....	29, Burton Crescent.
Sherman, James.....	1841 .....	Surrey Chapel House, Blackfriars Road.
Smith, George.....	1842 .....	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A. ....	1850 .....	Enfield.
Smith, Philip, B.A. ....	1844 .....	Grammar School, Mill Hill.
Smith, G. L. ....	1850 .....	3, Arnold's Terrace, Bow Road.
Smith, James.....	1850 .....	Victoria Grove, Kensington New Town.
Spong, J. ....	1846 .....	Mortimer Road, Kingsland.
Stewart, A. ....	1825 .....	Holloway.
Stoughton, John .....	1844 .....	19, Upper Phillimore Place, Kensington.
Stowell, Dr. ....	1852 .....	Cheshunt College.
Stratten, James .....	1819 .....	65, Hamilton Terrace, St. John's Wood.
Thomas, David.....	1845 .....	Stockwell.
Thomas, F. F. ....	1853 .....	Tooting, Surrey.
Tidman, Arthur, D.D. ....	1828 .....	27, Finsbury Square.
Timpson, Thomas .....	1826 .....	Lewisham.
Townley, Henry .....	1828 .....	3, Highbury Place.
Townley, C. G., LL.D. ....	1844 .....	1, Moorgate.
Tyler, W. ....	1848 .....	Pine House, Holloway.
Unwin, W. J., M.A. ....	1849 .....	Homerton College.
Vardy, C. F., A.M. ....	1845 .....	29, Amptill Square, Hampstead Road.
Vantin, James .....	1818 .....	Upper Clapton.
Verrall, George.....	1841 .....	Bromley, Kent.
Viney, Josiah.....	1844 .....	Upper Clapton.
Watson, John .....	1848 .....	Hackney College.
Wilkins, George .....	1844 .....	13, Henstridge Villas, St. John's Wood.
Williams C. ....	1840 .....	1, College Crescent, St. John's Wood.
Williams, J. de Kewer.....	1847 .....	Tottenham.
Woodman, E. F. ....	1844 .....	33, Hart Street, Bloomsbury Square.
Wright, George.....	1849 .....	Cheshunt.
Yonge, W. C. ....	1841 .....	Brentford.

### Presbyterian Members of the Body.

Archer, T., D.D. ....	1836 .....	18, Hans Place, Chelsea.
Redpath, R., M.A. ....	1833 .....	12, College Place, Camden Town.
Simson, Robert, M.A. ....	1836 .....	Colebrooke Row, Islington.

## ADDENDA.

### SPECIAL PRAYER FOR SEAMEN.

*To the Editor of the Baptist Magazine.*

SIR,—In these days of vast commercial enterprises, of incessant emigration, of enlarged missionary undertakings, and, I regret to add, of terrific maritime disasters, perhaps there is no class of men in which the nation at large is not, or at least *ought* not to be, more deeply interested than seamen. They have strong claims alike upon our gratitude and our sympathy, but above all upon our religious concern. The men whose songs of adoring worship Jehovah asks for, and whose untiring energies and extensive influence He deigns to promise by the mouth of his servant Isaiah,\* as a special boon to his revived and quickened church,—the men with whom the Saviour loved to mingle, and to some of whom he gave the high commission of the apostleship—the men whose influence for good or evil, even now, is all but universal,

and whose calling in our employment necessarily exposes them to constant suffering, and but too frequently to sudden death,—these surely are not the men whom the servants of Christ should permit themselves to overlook or to neglect. You will not therefore, I am sure, refuse to me a brief space in your valuable pages, and, I hope not, deny me the advantage of your powerful advocacy, in calling the attention of your readers to the operations of the British and Foreign Sailors' Society and other similar institutions, and in suggesting important means, by which those operations may be rendered effectual in accomplishing still greater good.

The society which I have the honour to represent, and which under its original title was the first to enter this wide and interesting field, has continued its evangelic labours for more than thirty-five years. It maintains a sailors' church in Wellclose Square, with a regular ministry of the gospel therein expressly for the benefit of seamen. It employs at present six missionaries in London; one of

\* Isa. xlii. 10; lx. 5.]



whom is devoted entirely to the Welsh and another to the foreign seamen. By their means simple religious meetings are maintained throughout the week, in the cabins of vessels in the river; and a regular system of ship visitation, and bible and tract circulation in the shipping offices, and sailors' lodging houses throughout the Port of London. Well furnished libraries are also lent free of cost to any foreign-going captains, who will take them under their charge. Similar agencies are maintained by branch associations in connexion with the parent society, in twenty provincial ports.

In addition to these, there are several valuable local institutions based upon the same broad and catholic principles, with which, though they are independent organizations, the parent society is in friendly correspondence and Christian co-operation. Such are the societies at Liverpool, Bristol, Hull, Shields, and some of the ports in Scotland and Ireland.

That the exertions of these various societies have not been without vast beneficial results is abundantly manifest; and to none more than to those whose long and intimate acquaintance with seamen has given them the opportunity of marking the progressive improvement in their general character and habits. But it is equally true that very little comparatively has hitherto been accomplished, and that a great work yet remains to be done. It is to this point that I am anxious to secure the serious attention of your readers.

For the amount of good already effected, the board of directors of this society would devoutly ascribe the praise to Him, the knowledge of whose gospel they have laboured in common with others to disseminate, and by whose gracious influence and power those efforts have been rendered so far successful.

Writing on behalf of the board, I cannot but express their earnest wish, that the generosity of the Christian church was so far enlarged towards the objects of their solicitude as to supply them with the means of greatly extending their operations, for which indeed there is a daily increasing demand. But they are even more anxious to impress upon the minds of the Christians of this favoured island the importance and the duty of more frequently spreading before the throne of grace the case of our brethren of the sea. They are desirous that the close connexion between the character and influence of seamen on foreign shores and the success of a large proportion of foreign missionary labour should be borne in mind; so that when the missionary cause is made a matter of earnest and especially of public supplication, the progress of religion among seamen should be recognized as closely and naturally associated with it. This I would suggest might be done with the utmost propriety from the pulpit in our ordinary sab-

bath services, and yet more particularly at the missionary prayer-meetings which are observed monthly by nearly all our churches. And surely while it is nobly proposed to make our seamen the carriers of a million Testaments to China, it is but reasonable that a thought or two at least should be devoted and some amount of Christian sympathy elicited towards those by whom they are to be conveyed across the perilous ocean.

But the subject of *special prayer for seamen* having recently occupied a prominent place in the pages of the *Sailors' Magazine*, I have received several communications on the subject; and adopting a suggestion thus originated, the directors have instructed me to solicit a portion of your space in order to entreat the special and united prayers of Christian ministers in general, with their respective congregations, as well as the cordial co-operation of the committees and missionaries of the Bethel Unions and Seamen's Societies at the various outports. The plan recommended for their adoption is as follows:—

I. That ministers of all denominations should in the public devotions of the sanctuary, on the last Lord's day in the present year, and the first in the coming one, offer special prayer to Almighty God that the exertions employed for the propagation of the gospel amongst the men who go down to the sea may be rendered more than ever successful in thus promoting the glory and extending the kingdom of the divine Redeemer.

II. That the Committees of all our Bethel Unions, their ministers and missionaries, should unite with us in London in devoting the last week in December, 1853, and the first week in January, 1854, to a series of special meetings amongst seamen in their respective localities, when prayer shall be particularly offered for a revival of the work of God in their midst.

III. That private Christians should as far as possible unite with us, at least in private, in offering special prayer during the same period for the like object.

Such unions have been formed before, and not without the happiest results. May we not believe that they have the especial approval and benediction of Him who said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven?" Matt. xviii. 19. But while thus seeking the extension of the Redeemer's kingdom, let us not forget that we cannot acceptably present even this prayer, except as we offer it in the name and for the sake of Jesus, the only medium of access to the eternal throne. And so while we pray for others, the tone of our own piety, the strength of our own faith, and the sincerity of our own devotion to the service of our glorious Lord

will be proportionately deepened and increased.

Earnestly hoping that you, sir, as well as your readers generally, will give to this proposal the consideration and support which I feel most deeply it so well deserves,

I remain, Sir, your obedient servant,

THOS. AUG. FIELDWICK,

*Secretary British and Foreign Sailors' Society.*

2, Jeffrey Square, St. Mary Axe,

Nov. 14th, 1853.

## RECENT DEATH.

MR. JOHN MEADOWS.

At a comparatively early age our venerated friend was brought to a knowledge of the truth, under the effective ministry of the Rev. E. Edmonds, then the devoted pastor of the church in Bond Street, Birmingham, and was baptized by him, in 1799, fifty-four years ago. And there are some few remaining who can bear witness to the steady Christian consistency, which during this long period marked his course. Loving the truth, solicitous for the church, concerned for the prosperity of the cause, and attached to its successive ministry, he was regular and constant in his observance of the public ordinances of religion, till within a few years previous to his death, when his increasing infirmities and the distance at which he lived from the house of God prevented him from being there more than once on the sabbath, and from attending the usual services in the week. But having diligently availed himself of his opportunities in days that were gone, he had "grown in grace," and had become "established, strengthened, settled" in the faith of the gospel, from which his conduct had acquired a stability and his character a firmness and sanctity which won the acknowledgment of all by whom he was known.

Gravity, seriousness, and an unction of piety were marked features of his Christian life. His spirit was so imbued with the influence of his religion, that it would have been difficult for any one, even a stranger who might come accidentally into his society, to avoid the conclusion that he was a Christian. His Christianity was an inwrought element of his thoughts, his feelings, in fact, of his whole being; so that his habitual converse had acquired a colouring from the prevalence of his religious sentiments. Any allusion by him to sacred topics was never felt to be an intrusive affectation but the native expression of what was predominant in its influence on his heart: "Out of the abundance of the heart his mouth spake."

Steadfast in his adherence to what he conceived to be principle, he was tenacious of the views he entertained, and firm in maintaining them. Resolute in his determinations, he was not easily turned from any

course he had adopted, but yet all this, in circumstances where firmness and decision were assumed, was greatly relieved by a suavity of spirit and a kindness of manner, which prevented any one from feeling offended by his demeanour or his statements. Discord and animosity were most painful to him. The law of Christian love was in his heart. When he could not prevent divisions, yet he would endeavour to heal them. The harmonious fellowship of our churches would be seldom disturbed if their members were always animated by his spirit.

He was eminently a man of prayer. He walked with God in daily converse. He lived as seeing "the invisible." He recognized God's hand in all events. His devout references to divine agency and goodness were habitual in his intercourse with others. He acknowledged God in all his ways, and sought, by constant communion, the enjoyment of his presence and benediction.

His regard for the word of God was affectionate and intense. Though attached to the bible from a youth, yet at the age of sixty, when freed in a great measure from the engagements of business, he adopted a course of daily, systematic reading of the scriptures, to which every thing was rendered subservient, and with which neither company, nor engagements, nor journeyings, nor absence from home, was allowed to interfere. And his steady perseverance in his adherence to this practice issued in a result which has seldom a parallel. From statements several times made to the writer of this paper, and from carefully marked entries in his bible, it appears that during the last sixteen years of his life, he had read the scriptures through sixty-seven times. And though it may be questioned whether, if a lesser quantity had been perused, and a larger amount of the time thus employed had been spent in devout thought, the spiritual effect would not have been greater; yet as minds are various in their peculiarities and habits, every man must judge for himself, and pursue that course which is best suited to his own feelings. Perhaps in the case of our friend, what might be lost from a deficiency of prayerful meditation, was compensated by the influence of a frequent reperusal; be this as it may, there can be no doubt that the course he pursued contributed greatly to that sacredness and maturity of character which he acquired.

Many years ago his views and feelings became very decided in favour of the total abstinence question. He regarded it with peculiar solemnity, and the deepest interest, and became a determined advocate.

The awful consequences frequently resulting from habits of intoxication, were, to his apprehension, invested with unusual horror; and he spared no becoming means to enlist

the sympathies of others with that movement. He circulated tracts, distributed books, lent magazines, gave lectures, and made long journeys at his own expense to subserve the cause. But he was too kind to be censorious, and too full of charity to be ungenerously suspicious of those whose opinions did not coincide with his own sentiments.

At length however his end drew near, and the time of his departure was at hand. It was therefore natural to expect that the closing scenes of such a man's life would correspond to the bright and steady consistency by which it had been distinguished through so many years. And that expectation was not disappointed. His affliction was somewhat protracted, extending over a space of several months, and for some time, having been of a robust and vigorous constitution, he could not give up the impression that he should be restored again to his usual health. The Supreme Disposer, however, had otherwise determined; and to his dealings he submitted with calm resignation and believing acquiescence, assured that he would do all things well. His feelings during his illness occasionally fluctuated and his evidences were not always so clear to himself as he could wish. But yet he never lost his confidence in the mercy of God, through Jesus Christ. On one occasion after a night of dreadful suffering he exclaimed with tears, "Shew me wherefore thou contendest with me?" But subsequently he said, "He is only taking away the dross and the tin." "I well remember," says one of his daughters, "one evening, when speaking of that beautiful hymn:—

"Not all the blood of beasts,  
On Jewish altars slain,"

he said, "I do love that hymn, there is so much gospel in it; let us sing it." He then gave out a verse, set the tune himself, and we commenced singing it as well as our feelings would permit. But when we came to the fourth verse:—

"My soul looks back to see  
The burdens thou did'st bear,  
When hanging on the cursed tree,  
And hopes her guilt was there,"

his feelings were too strong for his utterance, and finding himself too much affected to go through with it, he said, "Let us sing the last verse." On another occasion, when sitting in his garden, he raised his eyes to heaven and said:—

"When we appear in yonder cloud,  
With all the favoured throng;"

remarking there is a "favoured throng" up there, and subsequently adding, "I am ready to join the chorus." Wishing that verse to be repeated:—

"Thou shalt see my glory soon,  
When the work of grace is done,  
Partner of my throne shalt be,  
Say, poor sinner, lov'st thou me?"

it affected him to tears, and he said, weeping, "I think I can say that I do love him," and I hope I shall be enabled not only to do his will, but to suffer his will. There's a needs be for this rod."

The church of which he was a member lay near his heart, and was an object of his prayerful solicitude. On the evening previous to his death, he repeated the lines with peculiar earnestness which he was accustomed frequently to do:—

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God my Saviour reigns."

He then prayed with peculiar fervour and pathos, for the church, its pastor, and officers, commending them all to the blessing and guardianship of the church's Lord.

A few hours before he died, one of his daughters said to him, "Father, He will never leave you;" when he replied emphatically, "No, never, never; that has been settled long ago."

During the early part of his illness, and in fact when in health, he frequently appeared to have a dread of death—not of the issue, for of his ultimate safety he had no doubt—but of the final conflict. This fear, however, was gradually vanquished; so that he exclaimed several times before the last hour arrived, "I long to be gone—I long to be gone; I shall see Him face to face." On one occasion, quoting an expression of the late Mr. Edmonds, his first pastor, and for whom he ever cherished a most affectionate veneration, he said, "I should like God to kiss my soul away." And all that was included in the desire was actually granted, inasmuch as the conflict he so much dreaded never came, for while apparently in a calm and gentle sleep his sanctified spirit past away without so much as leaving a feature disturbed.

Such was the close of a career, at the age of seventy-seven, distinguished for Christian integrity and uprightness, steadily sustained and consistently pursued through a period of fifty-four years. Our friend had his imperfections we know; for who is free? His "righteousnesses were as filthy rags," and he was ever ready to acknowledge it. He knew that he had no goodness of his own with which he could appear before his Maker; he, therefore, sought to be complete in Christ. He trusted to his great propitiation, and "in his righteousness he was exalted." Hence, making all allowance for human infirmity, which cleaves more or less to the purest and the best on earth; it is delightful to think of our friend having finished his protracted course, with an unblemished reputation and an honourable name, leaving behind him a testimony to the elevating, sanctifying, and transforming excellence of the religion of Christ.



# IRISH CHRONICLE.

DECEMBER, 1853.

## LETTER FROM THE REV. HENRY DOWSON TO THE SECRETARY.

*Bradford, Nov. 9, 1853.*

MY DEAR SIR,

I wish to add a few words to the communications already addressed to you from the brethren constituting the deputation to Ireland. Having had the pleasure of communicating with your respected Committee *vivâ voce*, it is the less necessary that I should enter into details. I may just premise that I was accompanied in a portion of the tour by my valued friend Mr. Stalker of Leeds (whose letter in the Chronicle I have perused with pleasure), and also by Mr. Wilson, one of our most active town missionaries, who being an Irishman, afforded much assistance especially in eliciting the opinions and striking peculiarities of the people.

Dublin was our starting point. Here we have a comfortable chapel, where our respected friend Mr. Milligan labours faithfully, and there I preached on the Lord's day to an attentive and interesting congregation. Mr. Milligan has no assistant. His position in this respect is most discouraging. Another chapel is needed, and might, I think, be opened with success if a respectable and energetic minister could be found to occupy it. It is most desirable that our denomination should hold a more commanding position in this large city. Two things are necessary — agency and funds. The episcopalian church is absorbing the protestant population in Dublin because their efforts are energetic, and the movements of dissenters dispirited and weak.

Travelling south from Dublin as far

as Clonmel, we found the little chapel in which our venerable brother Davis preached, closed: the Plymouth brethren occupy it partially, but are making no efforts for the extension of the gospel. We in vain attempted to gather a congregation. The Evangelical Alliance brethren had been driven from the town with violence and threats, and it was scarcely safe to be seen in the streets at night.

At Parsons Town, King's County, we rejoiced to find two brethren of the Alliance, Mitchell of Bacup and Chenery of Manchester. Here I preached in a magistrate's house, guarded by police, to a large and interesting congregation. The Earl of Ross has given an eligible piece of ground for a baptist chapel and minister's house; the plans are drawn, and the building (at least so I was advised) will speedily be commenced. Notwithstanding the anathemas of the popish priest at Birr, which were insulting and most disgraceful, there was a disposition to hear the truth in this place which intimidation could not repress. There is a fine opening in Parsonstown for an intelligent and pious minister.

Passing over one or two other places which were visited, we come to *Athlone*. There brother Berry is labouring in the face and fury of an exasperated priesthood. I preached in his comfortable chapel, and although on a week day evening, it was well filled. On visiting many of his people, and some Roman catholic families, we found they had been warned not to listen to our statements, or take the tracts which we

kindly offered them. Mr. Berry was, however, received with personal respect and kindness. His schools were at that time in an interesting state; they have since then been almost annihilated by persecution. A band of Jesuits and Sisters of Mercy have been sent into Athlone to perpetuate and increase the spiritual darkness that rests upon its people. A respectable family who attended Mr. Berry's ministry has been driven from their home from fear of personal violence, and has reached Bradford in great destitution and distress. I am thankful to the Committee that they have determined to send an additional reader to Athlone.

Before passing to the north of Ireland I cannot forbear noticing the degradation and squalor of those districts where popery prevails. The sensible misery with which the traveller is met does not arise from the country itself. In many districts the land is fertile, the scenery beautiful and majestic; it has glorious hills, fruitful valleys, beautiful lakes, and the highway of the ocean, by which it holds intercourse with all civilized nations. It is the people's religion that makes them stolid and barbarous. It is the yoke of a spiritual despotism that opens and exasperates every sore. Every act of their religion, every visit to the confessional, every submission to penance, every time they receive pardon from the lips of priestly assumption, another turn is given to the chain which enthrals them. They are the victims of men who keep the key of knowledge, not to open its treasures, but to shut out the light; they "neither go into the kingdom of heaven themselves, and those that would they hinder."

Popery in Ireland is worse in many respects than the same system on some parts of the continent. It has not the beauty of architecture, of painting, and the refinement of taste and art—it is

*Antichrist in rags.* It would be ridiculous if it were not disgusting.

It is very interesting to travel from the Roman catholic to the protestant parts of Ireland. You pass from misery and discomfort to order, neatness, and quiet; the tidy cottage, the cultivated garden, the smiling children, show that the gospel of Christ has "sweetened the breath of society," and that "righteousness exalteth a people."

Belfast is an important station. Mr. Eccles is working hard and well. He needs immediate and efficient assistance.

I visited Newtownards; preached in the room which was taken at the suggestion of Mr. Bigwood. The place was crowded. As a new station it promises well. It is connected with Conlig, where our valued friend Mr. Brown labours; and will, with the divine blessing, become a productive sphere of labour.

Banbridge is an interesting place; the new chapel is in progress. It is very desirable that a school should be connected with it. This might be accomplished at an additional cost of £20. Mr. Bain, from whom I received every attention and information, is very anxious to obtain a little aid towards this object.

I preached in the open air in Armagh and Dungannon to large congregations, and received much kindness from the protestant ministers of these towns, who shared both the danger and reproach of such an enterprise. In the neighbourhood of the latter place are many little baptist churches, and no one to guide them; there are good and liberal men amongst them that would welcome a faithful evangelist. I trust that this matter will have the Committee's prayerful consideration.

I fear, however, that our friends will be wearied with the length of our communications. I now close. The citadel

of popery is not to be taken by assault, but must be undermined by the slower process of preaching, teaching, and patient labour. Ireland wants the gospel of the blessed Jesus. More agents, more readers, more city missionaries, more bibles and tracts. It is this will raise her people above the superstitions of confessionals, candles, and the crucifix—it will introduce the elements of peaceful industry, it will soften the temper of men whose religion has made them brutish, and it will enlist the sympathies of an ardent people in the cause of Immanuel. There is hope for Ireland still; thousands of its sons are thirsting for a purer faith.

Believe me, dear Sir,

Yours fraternally,

HENRY DOWSON.

P.S. I should fail in the expression of gratitude were I not to acknowledge the kindness of the committee of the Baptist Tract Society, in the gift of a large

assortment of their valuable publications, which we scattered over the length and breadth of Ireland. If one soul has been brought to the saving knowledge of Christ through these messengers of truth, our brethren "have their reward."

#### ATHLONE.

The eight missionaries from Rome to whom Mr. Dowson refers in the preceding letter have taken their departure, after doing much mischief, and selling indulgences enough, it is believed, to pay the expenses of the enterprise. The children are beginning to return to the schools; and Mr. Berry writes, "Rejoice with me; after all that priests and Jesuits have said and done, the porch of our chapel was filled last night with Roman Catholics. They feared to come into the chapel, but in the porch they heard the gospel from Romans x. 4."

#### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Blockley, Oxfordshire, Reynolds, Mr. ....	1	0	0
Brighton, Bond Street, Moiety of Collection, by Mr. J. Durnell .....	4	0	0
Clapton, Mrs. Cozens and Friends, for <i>School at Conlig</i> .....	5	0	0
London, R. Y. Barnes, Esq. ....	1	0	0

#### IRELAND.

Waterford, Miss Murphy, by Rev. T. Wilshere.....	1	0	0
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#### LEGACY.

Miss E. Seymour, late of Henlow, Beds .....	5	0	0
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From the Rev. J. B. Burt of Beaulieu, Hants, we have received eight volumes of Baptist Magazines, half bound, calf, for which he is requested to accept our thanks.

Mr. Berry thankfully acknowledges two parcels of clothing which he has received from the Rev. H. S. Brown of Liverpool, and one from the Rev. H. Dowson of Bradford.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

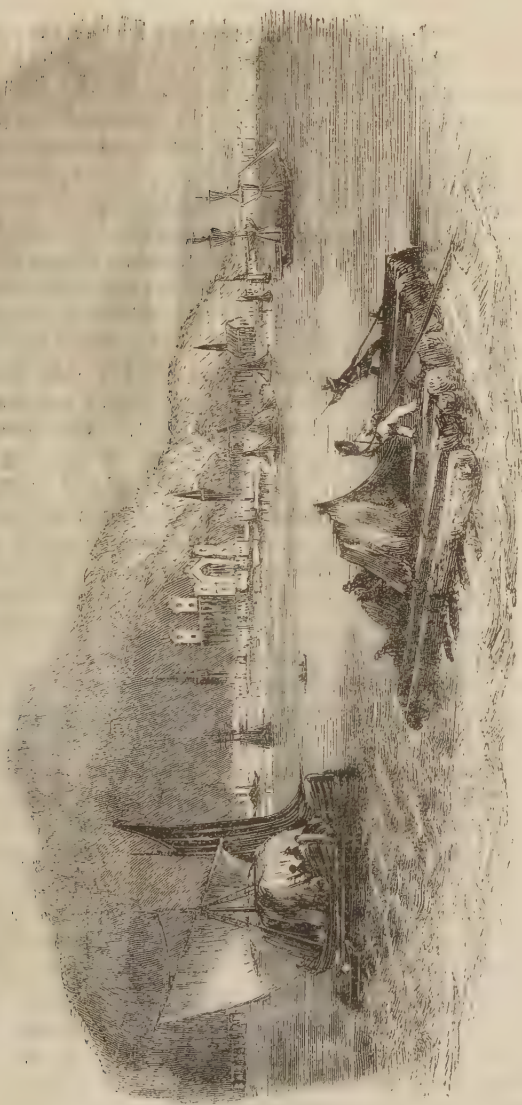


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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.



MONTREAL, CANADA

## THE MISSION FIELD.

WE suspend for another month the paper on the circulation of Early Bengali Tracts, a subject which, if resumed a month hence, will not lose its interest on that account. There is some intelligence which we wish to present to our readers which cannot well be classified under the usual heads, for which this is the most appropriate place.

It is not a little strange, but such is the fact, that there is a movement going on in India not unlike that which is now agitating all China. This intelligence comes from Mr. HEINIG of Benares, from whose communications we gather the following facts. He states that there appears to be some moving among the people, as at present in China, but not upon warlike principles. A native of very high standing and education in that neighbourhood has lately renounced idolatry. He goes about preaching the only true God. Crowds gather round him, when he fully explains to them the folly of worshipping dumb idols. He is so firm and fearless that he has written to, and almost commanded, many rajahs to give up their idolatry, and set the people a noble example. Should there be a movement among the higher class of people to embrace the gospel, the lower orders will soon follow. Many are looking with great interest on this remarkable man, and we sincerely trust it will tend to the glory of God and the extension of his kingdom.

Now it is not to the circumstance of one man taking this course, and that man one of the higher orders, that we attach so much importance. But it must be observed, that in no community do the upper classes take part in any popular movement in opposition to old customs and ideas, until the classes beneath

them have already discussed the question, and showed that they are favourable to the change. This man, who has crowds to listen to him, who is already a formidable power, would never have any encouragement to proceed except as he had the masses with him. In that lies the significance of the fact. But how come these masses to be favourable to such teaching? It can only be accounted for on the supposition that by evangelistic effort they have been prepared for it. And this is the more evident if the general complaint of the missionaries for so long a time of the almost universal *apathy* of the people be remembered, a complaint which has only ceased to be heard within these past few years.

But there are other signs of the same spirit. In glancing over the pages of the *Friend of India* we find a young native of rank, who had embraced Christianity, after a return from a tour in the Upper Provinces, refused admission into his father's house, when wishing to pay his filial respects after a long absence.

Now it appears that this young man's father had himself set at nought the restrictions which the Hindoo religion places upon corporeal indulgences, for he eats flesh and drinks wine in company with Christians; and yet he has chosen to disinherit his son for doing the same things. The young man asserts that his father set his feet in that path, to walk in which is now considered sufficient to sever the most sacred and natural ties. He appeals to the public through the press, and the *Citizen* at Calcutta publishes his letter, and appends sundry remarks thereon. It is not, then, merely to the fact that a young man has so acted that we refer,



but rather to his appealing to the public through the press. This is significant, for it indicates a great change in public opinion on such questions. A quarter of a century ago such an appeal would have been in vain. At that time, indeed, there would have been found no such a tribunal to which an appeal could be addressed.

On this incident the editor of the *Citizen* makes the following observations:—"How unjust is that spirit of domination which would limit the advance of the intellects of its children to that point to which it had itself proceeded! The tide of knowledge, however, refuses to obey the command, 'Thus far shalt thou go and no farther,' uttered by any voice than that of its Divine Creator. It is utterly impossible for Hindoo fathers to separate, by the prism of paternal authority, the rays of intellectual and spiritual knowledge, which together compose the bright beam of truth now illumining the west, and beginning to glimmer through the darkness of Indian superstition and ignorance. The harsh treatment by which the father, in this instance, expresses his resentment against his son (or we would fain hope, rather hopes to force him to change his course of conduct), will but exalt the young man into the rank of a martyr for conscience' sake, and tend to bring to his side many wavering converts."

Facts like these are not to be regarded as isolated merely; they are symptomatic. They indicate a deep under current of feeling among all classes, particularly the lower; for such influences do not reach the higher until the masses beneath them are moved thereby.

Nor are the observations of the editor which we have quoted less significant. It is impossible, in his judgment, for parental authority to stay the progress of the light which is now beginning to glimmer through the darkness of Indian superstition. It will decide many wavering converts who may be placed in somewhat similar circumstances. The existence of such persons is plainly admitted, and admitted as well known facts are. Hence they are not a few; it is not one here and there which would justify such language. But whence came they? What are the causes which have brought them to this state of mind? Is it too much to say these are some of the fruits of missionary toil?

Clearly, then, society is being leavened in Bengal. Though the man who heads this crusade against idolatry, as described by Mr. HEINIG, be not a Christian convert, would he have had the power he now wields if Christian missionaries had not, years ago, sown, broad cast, the seeds of truth over the public mind? Honoured brethren who have entered into rest, we are reaping the fruits of your self-denial and toil! May we be faithful to the trust you bequeathed us. Catching your spirit, and following your example, we would fain press on. And in proposing to enlarge and consolidate the mission you left to our care when you went up higher, we are treading in your footsteps. Brethren at home, pastors, deacons, churches, do not all things speak to us, and in the voice of encouragement, to extend yet more widely these efforts, and that the recently proposed project is in harmony with the utterance?

## INDIA.

## SERAMPORE.

The following brief extracts from Mr. DENHAM's letter of September 2, will be read with interest, not only because the work is going on at Barrackpore, but chiefly on account of the baptism of two sons of missionaries :—

I am grateful to be able to add, that in the midst of our trials, God has not left us without a blessing. Several, we may say for India many, have been baptized this year.

At Barrackpore, a work of inquiry and revival has been going on among the descendants of the Portuguese and Hindoos, connected with the various regiments stationed there. Since I wrote, a son of brother Lawrence of Monghir has been baptized by brother Leslie; he was educated by me, and left last year for employment in Calcutta. A son of brother Williamson of Birbhoom, who is with us now, will most probably have professed his love to the Saviour before this letter reaches you. May our children arise in the place of their fathers! May God, even our own God, bless them and make them more useful and successful than we have been!

## DACCA.

Most of our readers may have seen in the papers a notice of the death of the Rev. W. ROBINSON of Dacca, the society's senior missionary in Bengal. We have received the following particulars respecting him, in a letter from Mr. BROWN dated September 16th, and which cannot be read without mingled feelings of pleasure and regret :—

Probably you may have heard before this letter reaches you of the heavy loss our family and mission here have sustained. Our dear father and brother Robinson has entered into his rest, and finished his course. The oldest missionary in Bengal has for ever ended his toils and labours and rejoices now in eternal happiness. Long has been his pilgrimage here on earth, only four months short of seventy years, and long he struggled in this vale of tears, and not less than forty-seven years he spent in the mission field in Bengal. We have lost a kind and affectionate father, a champion of our denomination, a much experienced and valiant soldier of our Lord, and a beloved brother in the work here. He expired on the 2nd of September, at half-past nine o'clock, P.M., literally falling asleep in Jesus. I was with him night and day, and had much blessing at his death-bed. Though his last days were very trying for body and mind, he yet never uttered a doubt as to his safety. Most energetically he several times said, when asked, "My hope is alone in Jesus." I cannot tell all the particulars of his last days, but it is still impressed on our minds with what a sweet and emphatic tone he repeated the hymn,

"While on the verge of life," and, "Afflicted saints." His end was peace, and peace with a peculiar brightness shone on his face after he expired.

The evening of the following day we followed his remains to the cold and silent tomb; nearly all the European residents and many natives accompanied us. I spoke a few words at the grave of my dear father, but with difficulty, and ended with prayer.

He has left a widow and five children unprovided for, who are still here. The deceased said a few days before his death to me, "My dear brother, write to Mr. Thomas I am dying, but that he shall take care of my wife and poor children, I have often spent of my own substance for the work of the Lord, I hope the brethren will not leave my poor wife and children in distress." Mrs. Robinson with her four children will proceed after a month to Serampore, and have them educated there. Miss Robinson, my wife's sister, will, according to her and her father's wish in his latter days, stay with us, and I will try to gather a few children, whom she can teach.

My urgent request now is, as you may well expect, for another fellow-labourer at Dacca. The work here cannot be carried on by one, unless he allows himself to be soon ruined in health, and at all events the work suffers under only one.

*Scattering the seed.*

It was on the 25th of August, that I returned from a most interesting and encouraging journey to the east of Mymensing, as far as Durgapur at the foot of the Garrow Hills. All over the country where we travelled thousands and tens of thousands of Hindoos and Musalmans are not only ready but anxious to hear the gospel. They

never saw nor heard a missionary before, and I cannot describe to you the feelings with which I was almost overpowered when daily addressing them. There were crowds from three to six and eight hundred, attentive and mostly respectable people. In some places we left people who seemed to be near the kingdom of God, and I promised the people in many places to come again in October bringing more books.

#### *Help required.*

I am alone, with all the English and Bengali work, and the accounts of the mission, chapel, and church in my hands; to get away then, especially now, is an utter impossibility. So the sooner you send a brother the better. I will gladly relinquish all my labours in English, and devote myself entirely to the natives. Our chapel is at present so well attended that should I shut the chapel for a month or two, I know many English friends will take offence and probably withdraw some of their contributions to our mission. You will say, send the native brethren, that of course I must do, but I assure you that it is very desirable and needful that a European who knows the language should accompany them in a country like East Bengal. I want to go myself, as I came to Bengal for this purpose, and I feel uneasy in mind, if my Bengali work is interrupted by English preaching to Europeans.

And that you may be sure that my last

journey was not a very pleasant one according to the flesh, I will only add, that we had to pass through dense jungles, stagnant water, marshy wastes, and a wild river near the hills, which brought down trees and roots in numbers. And this all in the rains. Any one, who knows what it is to travel in the rains and near the hills in Bengal, will certainly agree, that it was a great mercy that I with a wife and child came through so safely.

#### *A missionary's joy.*

One evening when I took a drive with my dear father, he felt excessively weak and faint, but when I narrated to him several things of my last journey, he revived for a few moments and expressing his joy said, "This news I will carry to Paradise." It was especially of the reception of the gospel in a place called Durgapur, at the foot of the Garrow Hills. There I visited the house of a Maharajah, a Brahmin. His family received me kindly, and some four hundred Brahmins, all his priests and writers, heard with exceeding great attention for three days. Many came three miles to get to our boat, in the midst of the rain and waded patiently up to their knees in the river, till they got a gospel. It was there I had daily, morning, noon, and evening, from three hundred to five hundred respectable people of all ranks, and such things, my dear brother, make a missionary's heart glad and warm, and make him long to visit such inviting fields again.

### CHITTAGONG.

From Chittagong we have received interesting communications from Mr. JOHANNES. The subjoined extracts will show encouraging progress in that district, especially at the interesting station of Comilla. Our readers will notice the difficulties which often arise in India, from the social customs of the people, and how hard it is to apply scriptural rules to such cases:—

You will join with me in thanking God that we are yet preserved in the land of the living and enabled to preach unto the heathen the unsearchable riches of Christ, and we continue to experience success in our work. Last sabbath, the 27th of March, I had the happiness of immersing in the name of the triune Jehovah four persons. Two of them the offspring of our two first native converts from Chundjāw, in Chittagong, and two East Indians. Both their fathers were educated in the mission school at this place,

I have now four more candidates and inquirers here.

#### *Continued progress.*

At Kalikapoor, in Comilla, our work is happily and gradually progressing. We have four inquirers and candidates, living in our village, and with our converts. Two I hope to baptize soon, the other two, although very anxious to join the church, I am unwilling to receive into church fellowship. This is a married couple so regarded by the brethren, but I believe they are living in sin. This man and woman, long before they heard the gospel, have been living together as man and wife. Her husband is living and has deserted her. Such marriages are common with the people when altogether deserted by the husband; but in what light I am to regard this connection I know not, but perhaps, dear brother, you will direct me better. Our brethren to whom I have been writing on the subject, have been perfectly silent. I told the couple, unless they separated I could not baptize them, but they think it is a very hard case. Besides these four there are not a few at Kalikapoor,



who are favourably disposed towards Christianity, and but for persecution and consequent destitution, would have at once joined our band. I hope well of them, and trust that He who has opened their eyes to see the errors of their ways, will by his grace and Spirit lead them to himself.

*The spread of the gospel.*

The work of preaching abroad in season, and out of season, is continued uninterruptedly. Hundreds are daily taught the truth as it is in Jesus. If commensurate success has not followed, it is owing to our want of faith and weak apprehension, which discerns nothing but what is visible to sight. The gospel is daily preached, the seed of the kingdom sown.

Hundreds hear of Christ and his great salvation. They come from distant parts of the country. We have seldom access to the same people; they retire to their distant villages, and are heard of no more. What the gospel has wrought in their hearts, what have been their particular convictions and impressions, we know not. As rank idolaters, they will not open their minds to us and say, "Thy people

shall be my people, thy God my God," or, "I am not ashamed of the gospel of Christ." Yet truth, sharper than any two-edge sword, must prove forcible and abiding; they carry in their bosoms a fire which is inextinguishable. It will work and weaken idolatry in the soul; and thus the word of God is doing, under the agency of the blessed Spirit, its peculiar work of conversion. While no doubt there are not a few who are tired of contributing for the cause of God, complaining of missionary unsuccessfulness in general, God is invisibly carrying on his great work in the inmost recesses of sinners' hearts, and making his word the power of God unto the salvation of souls, and that in his own good time and pleasure will fulfil his grand and mysterious purposes in the salvation of a lost and guilty world.

If any thing has comforted my mind it is the welcome and happy news conveyed in your letter, of soon sending out more labourers to Bengal and Hindoostan. Our Comilla brethren seemed all exultation, for if there is a missionary located there, there is every likelihood of a large church being formed there.

## CHITOURA.

Mr. SMITH has communicated to us some interesting facts relative to the work of God in the north-west provinces of India. It is pleasing to know that the labours of the lamented THOMPSON are manifesting themselves. Greatly would it rejoice the Committee if they were able speedily to re-occupy that important station. The date of the following letter is Sept. 19.

You will be glad to hear that the Gosaen who accompanied me home from last Bhuteshwar mela has so far proved himself to be a sincere convert. He is walking worthy of his profession, and promises to be the most useful and talented of our native preachers. His ministrations to our own people are beginning to be very acceptable, and he is a most effective bazar speaker. May the Lord keep him humble, and fill him with the Holy Spirit, that he may be the means of turning many to righteousness. The families who left us last year on account of the marriage difficulties with which we have to contend have all returned in a much better state of mind, and more willing to suffer for their Christianity. Two more families have joined the nominal Christian community, occupying our village; and if we took all

who would come, there is no doubt our population would be doubled before the end of the year. Brethren Walayat, Ali, and Thakur Das have just returned from Pennaught, where they have preached the gospel to crowds with much apparent acceptance. We have partly engaged premises, and Walayat Ali with his family will soon we trust be permanently located there. The station of Digneer is regularly supplied by two native brethren every sabbath, and although the interest has somewhat subsided, there are some not far from the kingdom.

The gospel appears to be heard with unusual interest just now in several localities, and that has roused the hatred of the Pundits and Vairagis to a fearful pitch. A few days ago our native brethren had been to several villages, and were returning home, when a Gosaen made a murderous attack on them with his hukka bottom, and afterwards ran and brought a sword, which he would doubtless have used if his family had not seized him and prevented him, fearing the consequences. Again, in the bazar, a few days since, I saw a man whose stand is in front of where we preach, with two small bells, ringing them close to each ear, for fear one word of the truth should enter. Another man, who ventured to the front, held his cloth before his mouth for fear of being polluted by coming too near us with his mouth open. Thus the people perish for

want of knowledge, when that knowledge is within their reach. I am daily becoming more convinced that the gospel is doing wonders, and that we have but to persevere, and in due time we shall reap, if we faint not. The gospel cannot be faithfully preached in vain, and, by the help of God, in future it shall be the one object of my life to preach Christ in season and out of season. I have lately learned from a native who has been to Delhi, that the labours of our lamented brother Thompson are beginning to produce fruit; that several natives are ready to come out and receive baptism, and that there is every prospect of any missionary you may send there reaping a plentiful harvest. Surely the time to favour India is not far distant. There is a matter of importance which I am anxious to bring before the Committee, and that is the building of a new chapel at Chitoura. The matter has received the attention of the auxiliary committee in Agra, as well as that of our missionary brethren in the neighbourhood, and all are unanimous in their opinion as to the necessity of the measure; indeed the auxiliary committee authorized me to draw up an appeal for circulation both in England and India. I, however, have delayed until I receive your opinion. Our present chapel is filled to overflowing on sabbath mornings, and some remain in the verandahs. How many of the heathen have shown a disposition to attend and frequently do attend; but their having to sit in such close proximity to each other and the Christians keeps many away. Besides, in this hot climate, a crowded place is unhealthy and suffocating, and to remain inside such a place during a service is an act of self-denial which few will be found willing to perform. Many times I come from preaching in the hot

season [with my clothes drenched with perspiration. Again, we want the present building for a reading room and library, which will prove a great blessing to the village, and an inestimable privilege to our young people who are growing up with some taste for reading. I am no advocate for masses of Christian masonry, only when required for congregations actually gathered. The spiritual building is of much more importance than the most beautiful ecclesiastical fabric; still a convenient place in which to worship God is of some moment; and when it can be obtained ought not to be neglected. I therefore feel that if I made no effort to obtain such a building for our continually increasing community at Chitoura, I should be guilty of a neglect of duty. Now for the accomplishment of this object, £500 will be necessary, £200 of which I will raise in India, if the remaining £300 can be got in England. You must not forget that we have no Europeans here; the chapel will be solely for natives, and consequently will be a mission chapel in the strict sense of the term. Brother Phillips will lend his aid, and I think a good deal may be got from my friends and friends to the mission, and perhaps the Committee may see their way clear to make a grant from their funds. At any rate let me have your advice. I shall not stir in the matter until I hear from you.

Brother Phillips has been here most of a month, and we have been engaged in improving the Hindi New Testament, which is not adapted to the north-west. He will soon be on his way to England, a step which I believe to be most prudent and desirable, for he is evidently in such a state of health as renders him unfit for India and its burning clime.

## CUTWA.

Our readers will remember that owing to the death of Mr. W. CAREY, Mr. SUPPER who had been labouring for some time at Bishtopore, had, in accordance with the advice of the brethren in Calcutta, removed to Cutwa. In a letter dated August 24th, he gives some account of his new station, in which there are some facts of peculiar interest.

You will be glad to hear something as to the station where we are now. We arrived here July 2nd; it was on Saturday. The house in which we live is rather large, the garden which surrounds us is full of the

most beautiful trees and flowers which, I think, can be seen in India. The Christian congregation is small; I cannot yet sufficiently speak of the spiritual state of its members, for the time of my residence here is too short. I have had some exercises of a peculiar nature, but on the other side I am glad to perceive that almost all the members of this congregation are able to read, a fact which not every where can be found. The people on the whole have a good knowledge of the bible.

### *An old disciple.*

There is still one man who was baptized by Mr. Chamberlain, and I trust, he is a good man. I oftentimes hear with great pleasure his speeches in the bazar. His eyes are dim, but his tongue is always ready to speak to

the people of his country, and to proclaim to them the gospel of our Lord Jesus Christ. As he has so much originality in his addresses he has ever had the attention of his hearers, as often as I have heard him. I have commenced a small school with the children of our Christians. I wish the number were much larger. Petumber is the schoolmaster, and I think that he is an able man for this part. I use him however also as a preacher to the natives. I have besides these two men (the name of the first is Kanto) two other native preachers, Decumber who suits well for his work, and Orenchand, whom I do not know as well as the former ones, as he was almost all the time absent from here.

### *Preaching.*

If we are well and if the rains do not prevent it, we go daily to the bazar and have generally a good attention. There is little dis-

putation. Now and then respectable men up to the monshiff come to me in our house on a rainy evening and in a most pleasing manner converse with me about religion. Such opportunities I particularly use to speak warmly and affectionately to them, and our daily prayer to the Lord is, that he may awake some hearts and give to them courage enough to come out from Hinduism and to become firm believers in our Lord Jesus Christ. Among the lower classes drunkenness is a great hindrance as to the spread of the gospel. There are many who cannot resist the temptation of the miserable shops, where spirituous drinks are sold. The objections which the people make are about the same as they are found through all Bengal—I should think, throughout all India. There is nothing new. There are many large melas not very far from Cutwa; all of them are in the cold season. I cherish the hope, that this will give me opportunity enough to preach the gospel to many.

## MONGHIR.

From Mr. LAWRENCE we learn that the work is steadily advancing in Monghir and the surrounding district, and that when he wrote the mission families were in the enjoyment of tolerable health, except Mrs. LAWRENCE who is far from well. The notice of the decease of one of the oldest members of the church is interesting as exhibiting a steady and growing piety through a life of thorough but humble usefulness.

Since I wrote last we have come on much in our usual course. Our native brethren have made two excursions into the neighbouring villages, and each time they were engaged in preaching to the villagers with much encouragement during several weeks. On the 25th inst., I hope to begin another journey by water, in company with two native brethren. We purpose visiting the villages on the

Gunduk and Balan streams. But as the rains have been very partial in this district, and the cultivators are much behind with their lands, we do not anticipate meeting with large congregations, as on some former occasions. On the 30th May died one of our eldest members, Bibi Sophy, as she was familiarly called. She was for some years, when in health, a very active and useful member, and exerted a very beneficial influence over the native Christian females; in the latter part of her life she was much afflicted, but she was enabled to bear her afflictions in a Christian spirit. Towards the last her patience and resignation were great. Her end was truly peaceful. She died firmly resting upon Christ, and longing to enter her Father's house above. To her we are indebted for the native Christian chapel, which was formerly her dwelling house. There are in the church several aged and infirm widows, whose days cannot be many on the earth; I hope they are meeting for the church of the First-born above.

## BENARES.

Although much discouraged for want of funds the schools under the superintendence of Mr. HEINIG appear to be in a prosperous condition. Under date of September 28, he says:—

I have much pleasure to inform you and the committee, that under God's blessing our mission and schools are going on prosper-

ously; our work is abundant, so much so that two or three more could be well employed; our girls' school is also increasing, twenty-eight girls are in regular attendance, while thirty-four are on the books; twelve of them have entreated Mrs. Heinig to teach them English, they learn hymns by heart, and sewing, and attend regularly Hindustani worship on sabbath mornings. There is not the least doubt that



this school would increase to fifty or even more girls, as we are surrounded by a large population; and as the females in this country are generally so neglected in regard to education; we feel greatly encouraged that we have succeeded in obtaining so many in so short a time. Mrs. Heinig would feel thankful if some ladies in England would interest themselves in behalf of this school, and if you, dear sir, would use your influence with the ladies of the Female Educational Society, I think something might be obtained as a permanent assistance for this very important school. We are now going on with the denotation that Mr. Russell kindly left us for this especial purpose; for having wit-

nessed the degradation of the females in the east, he saw the great importance of their being educated; not only to try to rescue their souls from destruction, but also that they may be raised to their proper standard in society.

The Nichee Bagh and the Sudder bazar schools are likewise going on very satisfactorily as I mentioned in my last letter, and the preaching in the city is very encouraging; we are often amazed at the people with their favourable reception of the blessed truths of the gospel, often asserting, that all we say is true, and that they think the day is not far distant when idolatry will entirely be overthrown.

## WEST INDIES.

### BAHAMAS.

The negro population of the West Indies do not forget the day of their manumission from slavery. We are glad to see that the members of the churches still keep up devout observances in God's house on the anniversary, and that the festivities incident to the occasion passed off without any occurrence to mar the enjoyment. Mr. LITTLEWOOD writes as follows, August 23rd:—

Our August festivities passed off with the accustomed hilarity, but with greater order, and less drunkenness than usually. Not an unfavourable report of any member has reached me at present. A few vessels were in the harbour waiting for cargoes of salt, and a merchant attempted to set his people to work but could not succeed. "August" day, as it is termed, obtains unrivalled celebrity. Early morn witnessed the humble worshippers assembled within the walls of Zion. Their songs of thanksgiving were never more heartily united in, their prayers for the enslaved, and the entire abolition of the curse were warmly responded to. The result of previous preparations for festive enjoyments soon began to appear; bright flags floated in the air, youths appeared blither, the aged more agile, and the feminine step more elastic, the smile of inward pleasure played on every countenance, and indicated a joy which seemed to struggle for liberty of expression. Early in the afternoon the children collected in the chapel, and never appeared in their best attire to greater advantage. If parents were not oppressed with hearts swollen with pride, the teachers, friends, and children evidently were; above

230 of the latter attended by the former marched in excellent order from the chapel to the mission yard, where long tables covered with white cloths contrasted beautifully with the soft green sward beneath and the surrounding ornamental flower trees. Liberty for play was no unsatisfactory announcement, and the frolicsome groups afforded abundant satisfaction to the large concourse of spectators. The ample preparations not only reflected great credit on those to whom the management was committed, but evidenced that taste and appetite had been consulted. About sixty teachers and friends spent the evening together in the Mission House. After the children had been dismissed, our excellent choir, led by a coloured young man, contributed much to the evening's enjoyment. I certainly wished that the friends of our mission had witnessed the pleasures of the day.

#### *Prosperity.*

I am glad to be able to state that the smiles of prosperity now rest upon our church; the sabbath school is also in a promising condition. Last sabbath we had the pleasure of baptizing twelve, and of receiving four others into the church, making an addition of above thirty since January. The baptismal scene was peculiarly solemn and impressive; many of the candidates were either scholars in the adult class, or teachers in the sabbath school. Mothers and fathers witnessed their children devoting themselves to the Lord. A sacred awe pervaded the vast congregation as our friends publicly attested their love for Christ. We have several candidates now waiting for the moving of the waters to whom we hope to administer the sacred rite in a few months. May the Lord enable all of them to hold fast their profession.

## AFRICA.

We have been favoured with the following extract of a letter, from Mr. SAKER to Mr. HADDON, which will be read with the liveliest interest. The facts mentioned are most encouraging.

You will not be uninterested to learn that our chief work, evangelizing the heathen, is progressing. Our God causes his kingdom to prosper by means so disproportionate, as to be a source of surprise to many. The heathen mind is gradually awakening to the perception of truths which the heart knoweth not except by the Spirit. And when once the truth is felt, there is an eager acceptance of it manifested, and a cheerful surrender of all the heart holds dear.

*Immersion.*

We have just now added twelve converts by baptism to our number; on sabbath day last seven were baptized in our river here, and the sabbath previous at Clarence I immersed five in our mountain stream. These have long waited for the day, and others of whom we are well satisfied, wait only a little longer. There are three at Bimbia who will probably

have received the first sabbath I can spend there. My last visit to Clarence seems to be unusually productive in awakening the minds of sinners, especially the young. Many who heretofore have given us only sorrow, are now humbled and earnestly inquiring after truth. At this place we have much hope the word of the Lord will prevail. We are now becoming a body, a visible church. At our last ordinance we numbered not less than thirty believers. This number we could increase to fifty in a few days, but for an excess of caution. A church of thirty, scattered in a heathen town, and maintaining among themselves meetings for prayer, living in united attendance on the means of grace, and with united attachment to Christ, and obedience to his commands, cannot but be influential. It makes the gospel to be felt even where the preachers of the cross cannot have access. Many, many things are conspiring to give impressions of the importance of the gospel, and distant districts, seem only waiting for some to show them the right way. A deep feeling, a wide spread inquiry prevails, and is spreading still wider. Ethiopia will stretch her hands to God at no distant day, and we can but pray, hasten it, Lord, in thy good time.

## HOME PROCEEDINGS.

During the past month Mr. TRES-TRAIL has visited Biggleswade, Bedford, Cotton End, Ampthill, and Roxton Park, accompanied at the last four places by Rev. Mr. PARKER, one of the London Mission Society's agents in Calcutta; the collections in these places being divided between the two institutions. Mr. UNDERHILL and Mr. PEARCE have advocated the society's claims at Manchester and Waltham Abbey; Mr. MACLAREN and Mr. T. SMITH at Salisbury (with Mr. PEARCE) and at Downton; Mr. CAREY at Ramsey; and Messrs. HANDS and VINCE at Bridgnorth, Shrewsbury, and places adjacent. Mr. WALTERS informs us that during his recent visit to Nottinghamshire and Leicestershire, the meetings were exceedingly good, and that the friends in these counties seem thoroughly alive to the present claims

of the society. At Ramsey, we are gratified to learn, the contributions will be *double* the amount of last year. The reports respecting all these meetings are highly encouraging.

We have great pleasure in stating that Mr. MARTIN, late of Bristol College, has been accepted for mission service in India, and Mr. JOHN ROBINSON, now in secular employment at Agra, but who has long desired to devote himself to the work of the Lord, and for which, in the judgment of the brethren who know him, he is eminently fitted, has been engaged to go to Dacca to occupy the post so long filled by his father, but now vacant by his lamented death. We are not without hope next month of having to report that two other brethren have been appointed to go forth to India. With

the state of funds prosperous, these brethren accepted, and others following, will, we are sure, encourage the friends of the Society to increased efforts in promoting its interests.

## ARRIVAL OF REV. C. CARTER.

We are happy to announce that Mr. and Mrs. CARTER arrived at Point de Galle, September 22nd, after a prosperous voyage. Mrs. CARTER, however, suffered a good deal for the first three weeks. The Wesleyan missionaries kindly invited them to spend a few days there before proceeding to Colombo; and Mr. CARTER preached their anniversary sermons. How pleasant this fraternal spirit among brethren of different parts of the Christian church, but who are engaged in the same great work in heathen lands.

## MISSIONARIES RETURNING.

Mr. MAKEPEACE and family are now on their way home; and we regret to add that, through ill health, Mr. PHILLIPS of Muttra is obliged to vacate his post. These occurrences render all the more necessary an intenser spirit of prayer and enlarged liberality, that such exigencies may be speedily provided for.

## NOTICE.

We have to apprise our young friends that the Christmas cards will be sent out at once, and in the course of a few days be in the hands of the pastors of the churches and secretaries of auxiliaries. Again would we urge them to activity, rejoicing for their own sakes that they can not only do good in this way, but in doing it will get good. The proceeds will be devoted as heretofore to the support of NATIVE PREACHERS—beloved brethren, whose labours are most useful to the *young* as well as to other classes. By active efforts now, the young people at home can do good to the young in heathen lands.

## FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA .....	Fuller, J. J.....	September 24.
	CAMEROONS .....	Saker, A.....	Sept. 5, Oct. 5.
	CLARENCE.....	Saker, A.....	Aug. 23 and 25.
AMERICA .....	HORTON .....	Cramp, J. M. ....	November 9.
ASIA .....	AGRA.....	Smith, J., and	} July 10.
		Jackson, J. ...	
		Jackson, J. ....	Sept. 3, Oct. 6.
	BENARES .....	Heinig, H. ....	July 26, August 24, Sept. 12 and 28.
CALCUTTA .....		Aratoon, C. C....	October 4.
		Lewis, C. B.....	September 5.
		Thomas, J... ..	August 5, Sept. 5 and 19 Oct. 3.
CHITOURA .....		Smith, J.....	One letter, no date (received Sept. 26), Sept. 19.
CHITTAGONG .....		Johannes, J.....	Sept. 5.



ASIA .....	COLOMBO .....	Allen, J. ....	August 20, Oct. 10.
		Furgson, A. M.	September 12.
	CUTWA .....	Supper, F. ....	August 24.
	DACCA .....	Bion, R. ....	September 16.
	DINAGEPORE.....	Smylie, H. ....	Aug. 1. One letter, no date (recd Oct. 21), Sept. 16.
	INTALLY .....	Fink, J. C. ....	September 17.
	KANDY .....	Davis, J. ....	August 5, October 11.
	MEERUT .....	Johnson, A. D.	October 4.
	MONGHIR.....	Lawrence, J. ....	July 20.
		Parsons, J. ....	May 25, Sept. 28.
	MUTTRA .....	Phillips, T. ....	June 5.
	POINT DE GALLE .....	Carter, C. ....	October 26.
	POONAH .....	Cassidy, H. P. ....	September 27.
	SERAMPORE.....	Denham, W. H.	September 2.
	SEWRY .....	Williamson, J. ....	August 20.
BAHAMAS.....	GRAND CAY .....	Littlewood, W.	August 23, October 17.
BRITTANY.....	MORLAIX .....	Jenkins, J. ....	November 3.
HAITI .....	JACMEL .....	Webley, W. H. ....	October 26.
JAMAICA .....	BROWN'S TOWN .....	Clark, J. ....	Sept. 24, Oct. 6 and 10.
	CALABAR .....	East, D. J. ....	Aug. 26, Sept. 6, Oct. 5 & 21.
	FOUR PATHS .....	Gould, T. ....	September 6.
	KINGSTON .....	Oughton, S. ....	October 11 and 25.
		Uter, U., & ors.	October 26.
		Holt, E. ....	October 26.
	MOUNT CAREY .....	Burchell, H. C.	October 6.
		Hewett, E. ....	September 24.
	MOUNT OLIVE .....	Watson, R. ....	September 20.
	PORT MARIA .....	Day, D. ....	October 25.
	ST. ANN'S BAY.....	Millard, B. ....	October 4.
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ST. DOMINGO ...	PUERTO PLATA .....	Rycroft, W. K.	October 12.

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